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L I T E R A R Y A N D B I O G R A P H I C A L

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B R I T I S H R E V I E W,

For FEBRUARY, 1792.

L I F E O F T H E R E V. J O H N W E S L E Y.

WITH AN ELEGANT PORTRAIT.

MR. JOHN WESLEY, celebrated as the founder of a sect, now become very numerous in Britain, as well as by his learning and attention to religious duties, was the second son of the Rev. Samuel Wesley, by Susannah Annesley, the youngest daughter of Dr. Samuel Annesley, an eminent non-conformist, and first cousin to the Earl of Anglesey. He was born at Epworth, in Lincolnshire, the living of which his father held; and, according to his own account, on the 21st of June, 1703, but according to others, somewhat earlier; that is to say, in the year 1700. When he was about six years of age, an event took place which had nearly proved fatal to him. The parsonage house at Epworth some-how caught fire, and was entirely consumed. By this accident the parish register was destroyed, which may in some

measure account for the uncertainty we are under respecting the true period of Mr. Wesley's birth. A very minute and circumstantial account of the whole affair is preserved in a letter from his mother to a clergyman in the neighbourhood, dated August 24, 1709. "On Wednesday night, February 9," says she, "between the hours of eleven and twelve, some sparks fell from the roof of our house upon one of the children's* feet; she immediately ran to our chamber, and called us. Mr. Wesley hearing a cry of fire in the street, started up, (as I was very ill, he lay in a separate room from me) and opening his door, found the fire was in his own house. He immediately came to my room, and bid me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst open the nursery-door, and called to the maid

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* Hetty's.

to bring out the children. The two little ones lay in the bed with her; the three others in another bed. She snatched up the youngest, and bid the rest follow; which the three elder did. When we were got into the hall, and were surrounded with flames, Mr. Wesley found he had left the keys of the doors above stairs; he ran up, and recovered them a minute before the stair-case took fire. When we opened the street-door, the strong north-east wind drove the flames in with such violence, that none could stand against them; but some of our children got through the windows, and the rest through a little door into the garden. I was not in a condition to climb up to the windows, neither could I get to the garden-door. I endeavoured three times to force my passage through the street-door, but was as often beat back by the fury of the flames. In this distress I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm than a little scorching my hands and face.

"When Mr. Wesley had seen the other children safe, he heard the child in the nursery cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to give any help, he kneeled down in the hall, and recommended the soul of the child to God."

This child was John, the subject of these memoirs, who has given us an account of his preservation in the following words: "I believe it was just at that time I waked, for I did not cry as they imagined, unless it was afterwards. I remember all the circumstances as distinctly as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up; but none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up, and

ran to the door, but could get no farther, all the floor beyond it being in a blaze. I then climbed up on a chest which stood near the window; one in the yard saw me, and proposed running to fetch a ladder; another answered, "There will be no time, but I have thought of another expedient. Here I will fix myself against the wall: lift a light man, and set him on my shoulders." He did so, and took me out of the window. Just then the whole roof fell in; but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out, "Come, neighbours, let us kneel down, let us give thanks to God; he has given me all my eight children: let the house go, I am rich enough."

Mr. Wesley received the first rudiments of letters from his mother, and at an early age was placed at the Charter-house, from which he was removed to Christ church, Oxford; where having taken his first degree, he was chosen fellow of Lincoln in 1724, and took up his degree of master of arts in 1726.

At Oxford Mr. Wesley soon gave distinguishing proofs of his talents as a young man of genius and a scholar. He did not, however, employ his whole time in the severer studies. The muses also engaged a considerable share of his attention, and several of his pieces, written at that time, evidently shew that his poetical abilities were far above mediocrity.*

In the year 1725, Mr. Wesley was ordained by Dr. Potter, afterwards Archbishop of Canterbury; but being ordained as a fellow of his college, and not to any cure, he resided at Oxford till 1735, as a tutor and Greek lecturer. In this situation he was remarkably vigilant over the morals of his pupils; and while he shewed the utmost anxiety for their improvement in literature,

* For a specimen of these, see the poetical department of this number.

he required an obedience from them which was almost without a precedent in that university. He made them rise at a very early hour in the morning, suffered them to read no books but such as met with his approbation, and, in short, exacted from them the most perfect compliance with his regulations.

While he resided at Lincoln college, Mr. Wesley seems to have received those religious impressions which influenced his whole future life and conduct. These he ascribes to his perusing Bishop Taylor's Rules for holy living and dying, Stanhope's Kempis, Law's Christian Perfection, and other works of the like kind. Finding that several of his friends and pupils were of the same disposition, he took off, as he himself observes, all his trifling acquaintances, and formed a small society, which, in November 1729, consisted of Mr. Wesley and his brother, Mr. Morgan of Christ-church, and one more. This society was afterwards increased by the admission of Mr. Clayton, of Brazen-Nose, Mr. Harvey, Mr. Whitfield, and several others. At first they read the classics every evening in the week, except Sunday, on which they read some treatise of divinity: but they soon after enlarged their views, and by the advice of Mr. Morgan, who was the most active amongst them, visited the sick, and the prisoners in the castle; established a fund for relieving the poor, and became so diligent in obeying the precepts of the gospel, that they were soon distinguished by the name of *Methodists*, *Sacramentarians*, and the *Godly Club*.

In order that he might carry his benevolent designs into execution with more ease, Mr. Wesley abandoned all superfluous things; and the society having laid their scheme before several gentlemen, they raised their fund to about eighty pounds a year. This, together with their observance of the fasts of the ancient church, and their strict performance of every religious duty, exposed

them more and more to censure, so that they were now not only laughed at by the young men, but thought worthy of animadversion by some of the seniors of the university. This, however, did not deter Mr. Wesley, and his associates, from continuing that course of life which they had adopted, especially as the Bishop of Oxford, and the officiating minister at the castle, whom they consulted on this occasion, greatly approved of their proceedings.

Some time after Mr. Wesley's ordination, he acted as assistant to his father at Epworth; but in this capacity he could officiate only occasionally, as he seems to have made the university the chief place of his residence. The old gentleman finding himself in a declining state, and being very anxious that the living should continue in his family, wrote to his son, and begged he would exert his interest to procure the next presentation. With this request, however, he would not comply. He had conceived so violent an attachment to Oxford, and had formed such expectations of religious improvement from his connections and situation there, that he chose rather to frustrate the wishes of his father, than relinquish his own views.

Though Mr. Wesley resisted the solicitations of his friends respecting Epworth, with so much firmness, an event took place soon after, which induced him to quit his darling retirement. Having, in an excursion to London, accidentally met with Dr. Burton, one of the trustees for the new colony at Georgia, that gentleman prevailed upon him, though with some difficulty, to give up his pupils, and leave his native country. On the 14th of October, 1735, he embarked therefore, at Gravesend, on board the *Simmonds*, bound for that province, in company with Mr. Ingham, of Queen's college, Mr. Delamotte, son to a merchant in London, and his brother Charles. Mr. Oglethorpe, afterwards

wards a general officer, who died some years ago at a very advanced age, was a passenger in the same ship. Mr. Wesley's grand object was to convert the Indians; but his views were in a great measure defeated, by the troubles which prevailed on the continent.

On Friday, the 17th of October, the ship being as yet in the river, Mr. Wesley preached extempore, and administered the sacrament, on the quarter-deck. After this they were detained some time in the channel, and did not get out to sea till the 10th of December. Among the passengers, who were numerous, there were twenty-six Germans, who were going to establish themselves in America. As these people were Moravians, we may date Mr. Wesley's acquaintance with that sect from this period. Nitchman, their bishop, began to learn English, Mr. Wesley, German, and Mr. Delamotte, Greek. Mr. Charles Wesley wrote sermons, and Mr. Ingham instructed the children.—The manner in which they spent the day is thus described by Mr. Wesley in his Journal. "We now began," says he, "to be a little regular. From four in the morning till five, each of us used private prayer. From five to seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages. At seven we breakfasted; at eight were the public prayers. From nine to twelve learnt the languages, and instructed the children. At twelve we met to give an account to one another what we had done since our last meeting, and what we designed to do before our next. At one we dined. The time from dinner to four we spent in reading to those of whom each of us had taken charge, or in speaking to them severally, as need required. At four were the evening prayers, when either the second lesson was explained, (as it always was in the morning) or the children were

catechised and instructed before the congregation. From five to six we again used private prayer. From six to seven I read in our cabin to two or three of the passengers, of whom there were about eighty English on board, and each of my brethren to a few more in theirs. At seven I joined with the Germans in their public service, while Mr. Ingham was reading between the decks to as many as desired to hear. At eight we met again, to instruct and exhort one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us." From the 17th to the 25th of January, they had violent storms, with very heavy seas, which often broke over the ship, and sometimes destroyed the cabin-windows. Mr. Wesley observes, that "on these occasions the English were much frightened, while the Germans, men, women, and children, were perfectly calm." This contrast of behaviour he ascribes to the power of religion, and says, "From the Germans I went to their trembling neighbours, and pointed out the difference in the hour of trial between him that serveth God, and him that serveth him not."

On the 29th they encountered a hurricane, which however did them no injury; on the 4th of February they descried land; and on the 6th went ashore on a small uninhabited island near Tybee, where they kneeled down and returned thanks to God. Mr. Oglethorpe then left them, and set off for Savannah.

By the orders of Mr. Oglethorpe, a house was erected for our missionaries at Savannah, where they were received with much friendship; and on Sunday, March the 7th, 1736, Mr. Wesley entered upon his ministry by preaching from the epistle for the day. During his residence on the continent, he was diligent and assiduous in his vocation. He subjected himself to many austerities;

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contented himself with little food, and less sleep; and suffered not a single moment of his time to pass unemployed. He was indeed in many respects well calculated for a missionary: though small in person, he possessed great muscular strength, a sound constitution, and a vigorous mind. Fearless of danger, he exposed himself to the inclemency of the weather in all seasons. His body, injured to fatigue, was seldom affected by any change or variety of temperature. He often lay down on the ground, and slept all night with his hair frozen to the earth. He would cross rivers by swimming with his cloaths on, and afterwards travel till they became dry. He appears to have possessed great composure and presence of mind, when in perilous situations. While going from Savannah to Frederica, the small vessel in which he was, having come to an anchor, he wrapped himself up in a cloak, and went to repose on the deck; but in the course of the night he rolled over board so fast a sleep, that he did not perceive he was in the sea till his mouth was full of water. He, however, swam round to a boat, and by a proper exertion saved his life.

To follow Mr. Wesley through all the minutiae of his excursions in America, would afford very little gratification to readers in general. In a little time his austerities, however much they might have pleased at first by their novelty, began to give offence. Many of those who had been his friends, became shy. They considered his sermons as fatires upon particular individuals, and some resolved that they would hear him no more. His situation upon the whole was extremely disagreeable, but the most unfortunate event that befel him was his difference with Mr. Causton, storekeeper and chief magistrate at Savannah. Mr. Wesley informs us that he had reproved Mrs. Williamson, Mr. Causton's niece, for something in her conduct which he could not approve,

This liberty was highly resented by the lady. Soon after he refused to admit her to the communion. A warrant was in consequence served upon him, and he was carried before one of the bailiffs, and the recorder. As he would not acknowledge their authority in a matter entirely ecclesiastical, he was ordered to appear at the next court held for Savannah. After some severe words from Mr. Causton, Mr. Wesley wrote to his niece, and gave her notice that if she offered herself at the table the next Sunday, he would tell her as he had done before, in what she had acted wrong, "and then" says he, "when you have openly declared yourself to have repented, I will administer to you the mysteries of God."

This was considered rather as an aggravation than a reparation of the offence. Mr. Causton then declared he would have legal satisfaction, and soon after told many persons that Mr. Wesley had repelled Sophy from the communion, because she had rejected his proposals of marriage, and married Mr. Williamson. It is said that when the time of trial approached, a packed jury was formed by our missionary's antagonist, composed of a Papist, a Frenchman, an Infidel, and about twenty dissenters, and others, who having personal quarrels with Mr. Wesley, openly vowed revenge. A charge was given by Mr. Causton, to beware of spiritual tyranny, and to oppose the illegal authority that was usurped over their consciences. Mr. Wesley moved for an immediate hearing, but this being put off on various pretences, after consulting with his friends, and publishing advertisements of his intention to quit the country, he "shook off the dust of his feet for a testimony against them," and notwithstanding an order to detain him, left Georgia on the 2d of December 1737, having preached the gospel there as he himself tells us, "not as he ought, but as he was able," one year and nearly nine months. His brother Charles find-
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ing that the climate disagreed with his constitution, had sailed for England in July 1736; Mr. Ingham set out from Savannah on the 26th of January 1737, but how long Mr. Delamotte remained we are not informed.

Mr. Wesley observes that about the period of his arrival in England, that is to say, the first of February 1738, his mind was full of thought, and that he wrote down part of what occurred to him as follows: "It is now near two years and almost four months since I left my native country, to teach the Georgian Indians the nature of christianity; but what have I learned myself in the mean time? Why, what I least of all suspected, that I who went to America to convert others, was never myself converted to God. I am not mad, though I thus speak; but I speak the words of truth and soberness: if haply some of those who still dream, may awake and see that as I am, so are they." According to this soliloquy, therefore, Mr. Wesley considered himself not to be a christian, because he had not faith; his notion of which was, "the sure trust and confidence a man hath, that his sins are forgiven through the merits of Christ, and that he is reconciled to God." At this time he preached in several of the churches in London, but his unfashionable doctrine had such an effect, that after the first sermon in each church, he was for the most part told that he must preach there no more.

Great part of this spring, Mr. Wesley spent with Mr. Kinchin, a fellow of Corpus College, in travelling to Manchester, Holms-chapel, Newcastle in Staffordshire, and various other places, where they often employed themselves in preaching and exhortation; taking every opportunity of speaking on religious topics both in public and private, in inns and stables. About this time, his mind being warmed by the conversation of his Moravian friends, he was anxiously waiting for his own conversion, and he tells us that he

had now no objection to what one of them, named Peter Böhler, had said of faith, holiness, and happiness, which he described as the fruits of it, but he could not comprehend what he spoke of as an instantaneous work. He could not understand, "how this faith should be given in a moment, and how a man could be turned at once from darkness to light, from sin and misery to righteousness and joy, in the Holy Ghost. To satisfy himself on this point, he searched the scriptures, particularly the Acts of the Apostles, and to his great astonishment found scarcely any other instances there than instantaneous conversions. Notwithstanding this he still doubted, especially as he thought there might be a difference between the present, and the primitive times. He was persuaded that "God wrought thus in the first ages of Christianity;" but the times being changed, he was not certain that he would "work in the same manner now." On Sunday, the 22d of April, however, he was fully convinced by "the concurring testimony of several living witnesses, who declared that God had thus wrought in themselves, given them in a moment such a faith in the blood of his son, as translated them out of darkness into light, out of sin and fear into holiness and happiness." "Here," says he, "ended my disputing." I could only cry out, "Lord, help thou my unbelief."

The day from which Mr. Wesley dates his conversion, is May the 24th, 1738. On the evening of that day he went to a society in Aldersgate Street, where some one was reading Luther's preface to the Epistle to the Romans. "About a quarter before nine," says he, "while he was describing the change that God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation: and an assurance was given me that he had taken away my sins, even mine, and saved me

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"from the law of sin and death." He adds, that he instantly began to pray, particularly for his enemies and persecutors, and declared to all present what he then felt. With occasional intervals of doubt and fear, he remained some time in this situation, and went up and down preaching and labouring with all his might.

The origin of Methodism, according to Mr. Wesley, is distinguished into three distinct periods. The first commenced at Oxford, in 1729; the second at Savannah in Georgia, in 1736, when twenty or thirty met at his house; and the last in London, on the first of May, 1738, when about fifty agreed to meet together once a week, in order to a free conversation, which began and ended with singing and prayer.

Mr. Wesley being now much perplexed with fears and doubts concerning his own state, resolved to retire for some time to Germany, hoping that the conversation he should meet with there, would be the means of confirming him more fully in the faith. Taking leave therefore of his mother, he embarked on Tuesday the 13th of June, 1738, and landed at Rotterdam on the Thursday following. On the 4th of July he arrived at Marienburn, and was introduced to the celebrated Count Zinzendorf, with whom he staid some time. He then proceeded to Hernhuth, where he found an American acquaintance: and attending the conferences and other meetings of the brethren, had frequent opportunities of getting every thing explained of which he wished to be informed. Above all, he was much comforted in respect to his own state, by hearing it maintained, that the state of justification is perfectly consistent with doubts and fears, and that there is a distinction between faith and the assurance of faith. The principal object, however, of Mr. Wesley's tour to Germany, was according to every appearance, to become acquainted with the disci-

pline of the Moravian brethren, in order that having a knowledge of their regulations, he might form a code for the management of his own societies.

On the 16th of September, 1738, Mr. Wesley returned to London, and began to exhort and preach, which he frequently did three or four times a day, at Newgate and various parts of the city. He still retained his fellowship at Oxford; but he made several excursions into the country, and in a very short time gained over a multitude of converts, and established societies in all the principal towns of the kingdom. As he was now excluded from the churches, he was under the necessity of preaching in houses, and in the fields. His first attempt at field-preaching was not adventured without some deliberation; and it was finally determined upon, in consequence of the example set him the day before by Mr. Whitfield, who had then just returned from America. It was some time, it seems, before he could reconcile himself to this "strange way;" but happening, or perhaps chusing, to expound to his congregation at Bristol, the sermon on the Mount, which, he observes, "is one pretty remarkable precedent of field-preaching;" and being encouraged by the authority of his old friend, he threw aside his scruples, and took the field on an eminence in the suburbs of Bristol, on the 2d of April, 1739. A writer in one of the Magazines of that period, who has made himself very merry at his expence, remarks, "that this event will form an epoch of some consequence in the ecclesiastical history of the eighteenth century."

From the year 1738 to 1747, Mr. Wesley and his brethren were employed in various parts of England, particularly in London, Bristol, and Newcastle-upon-Tyne; in Lincolnshire, Staffordshire, and Cornwall; and among the colliers, both at Kingswood, and in the north. In

August,

August, 1747, he went over to Ireland, where a society had been collected by a person of the name of Williams, who was either a clergyman, or officiated in that capacity. If we consider the great number of papists in Ireland, it must be allowed that Mr. Wesley and his fellow-labourers were more successful there than they had any title to expect. In 1790 they had erected meeting-houses in every corner of the kingdom, and had formed twenty-nine circuits, which employed sixty-seven itinerants, and a considerable number of local preachers.

The introduction of Methodism into Scotland was somewhat later, and its progress there was far from being so rapid. Mr. Wesley made his first tour to that country in the year 1751, having been invited thither by an officer then in quarters at Musselborough. In this town he preached once or twice, but made no stay. In April, 1753, he visited the north once more, and proceeded immediately to Glasgow. At this city, as well as at Edinburgh, Dundee, Aberdeen, Inverness, and a few more places, societies were at length established; but his success in Scotland, and in other parts of the nation, bear no kind of proportion. In 1790, the number of circuits, north of the Tweed, was no more than eight, which were supplied by twenty itinerants.

Any innovation in a national religion is for the most part productive of some disturbance. The truth of this observation was fully exemplified in the case of the Methodists. Whether it was that their tenets were too rigid for the prevailing taste, or that their discourses were considered as personal satires, it is certain that they were beheld with contempt, and treated with severity. The itinerant preachers, and their congregations, underwent a kind of persecution, which, it must be confessed, did very little honour to the promoters of it. As Mr. Wesley was at the head of the sect, the at-

tention of the public was principally directed towards him. To render him obnoxious to government, some insinuated that he was an agent for the Pretender, and his converts were accused of popery and sedition. Other tales of the like kind were circulated, and the disturber of nations was attacked by several literary antagonists, who vied with each other in pouring forth the most virulent abuse against him. With dispositions every way worthy of inquisitors, they endeavoured by slander and defamation to inflame the minds of the populace, and to incite them to the most unwarrantable actions. Some of the magistrates even copied their example, and by refusing to take informations, and grant warrants, encouraged the ferocity of the rioters.

The most terrible riots were those which took place in Cornwall, Lincolnshire, Staffordshire, and Cork. Mr. Eggington, the minister of Wellesbury, Mr. Lane, of Bentley-hall, Mr. Persehouse, of Walsal, and Mr. Crone, the mayor of Cork, are particularly mentioned by Mr. Wesley, as having distinguished themselves by the implacability of their zeal; the last of these told the mob openly, that they might treat the Methodists in whatever manner they pleased, provided they did not kill them. The first effectual check given to such proceedings was, we are told, in London, where the insolence of the mob was restrained by the exertions of the magistrates. About that time Sir John Gannon, one of the Middlesex Justices, waited upon Mr. Wesley, in the name of his brethren, and told him, that he had orders from the highest authority to protect him and his friends, whenever they might apply, his Majesty being determined that none of his subjects should be persecuted for conscience sake. This information was very agreeable to the Methodists: they now began to assume courage, and in every part of the nation were more peremptory in demanding redress.

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redress. If they were disappointed at the quarter-sessions, which was often the case, they appealed to the superior courts, and in the King's Bench they were almost always successful. Where popular phrenzy is violent, it is seldom of long du-

[*To be continued.*]

ration. It was by degrees understood, that the Methodists had a right to liberty and protection, as well as the Quakers, or any other sectaries; and at length, after a variety of severe struggles, the beams of peace began to dawn upon them.

ACCOUNT OF THE INSURRECTION OF THE NEGROES IN ST. DOMINGO.

THE following account of the insurrection of the negroes at St. Domingo, is extracted from the report made to the National Assembly of France.

The General Assembly of the French part of St. Domingo, after having been constituted at Leogane, had appointed to hold its sessions in the town of the Cape. The deputies were gradually assembling there for the purposes of their mission.

Several of them arriving on the 16th (August) at the district of Limbé, distant six leagues from the Cape, were there witnesses of the burning of a trash-house on Chabaud's plantation.

The incendiary was a negro-driver of Desgrieux's plantation. Armed with a cutlass, he fled; M. Chabaud saw, pursued, and overtook him; they fought; the negro was wounded, taken, and put in irons.

Being interrogated, he deposed, "that all the drivers, coachmen, domestics, and confidential negroes, of the neighbouring plantations and adjacent districts, had formed a plot to set fire to the plantations and to murder all the whites." He marked out, as ring-leaders, several negroes of his master's plantation, four of Flaville's, (situated at Acul, three leagues from the Cape,) and the negro Paul, driver on Blin's plantation at Limbé.

The municipality of Limbé proceeded to M. Chabaud's; and, on putting the same questions, received the like answers from the incendiary negro. The municipality presented the examination, in form of a verbal process, to the Northern Provincial Assembly; and, informing Flaville's

attorney (or manager) of the names of the conspirators that were about him, advised his securing and lodging them in the prison of the Cape.

This man, of a mild and gentle disposition, inclined more to confidence than suspicion, assembled the negroes under his command, and, communicating the information he had received from the municipality, told them he could not give credit to a plot so atrocious, and offered them his head if they desired it. With one voice they answered, that the deposition of Desgrieux's driver was a detestable calumny, and swore an inviolable attachment to their manager. The municipality of Limbé demanded from M. Planteau, attorney of Blin's plantation, that they might examine the negro Paul. This slave, being interrogated, replied, "That the accusation brought against him was false and injurious; that, full of gratitude to his master, from whom he was daily experiencing acts of kindness, he would never be found concerned in plots that might be framed against the existence of the whites and against their property."

In return for this perfidious declaration, and under assurance from M. Planteau that Paul deserved credit, he was released.

In this state matters continued till the 21st, when the public force of Limbé, at the requisition of the municipality, proceeded to Desgrieux's plantation, to take into custody the negro cook, accused of being a ring-leader: the negro fled; found out the negro Paul, of Blin's plantation, and, in conjunction with the other

conspirators, they prepared fire and sword, destined for the completion of their horrible designs.

In the night, between the 22d and 23d, twelve negroes reached the sugar-house of *Noe's* plantation at *Acul*, seized upon the apprentice refiner; dragged him before the great house, where he expired under their wounds. His cries brought out the attorney of the estate, who was laid breathless on the ground by two musket-balls. The wretches proceeded to the apartment of the head refiner, and assassinated him in his bed. A young man, lying sick in a neighbouring chamber, they left for dead under the blows of their cutlasses; yet he had strength to crawl to the next plantation, where he related the horrors he had witnessed, and that the surgeon only was spared; an exception which was repeated in respect to the surgeons in general, of whose abilities the negroes had reckoned they might stand in need.

The plunderers proceeded to *Clement's* plantation, and there killed the proprietor and the refiner.

Day began to break, and favoured the junction of the ill-disposed, who, spread over the plain, with dreadful shouts, set fire to houses and canes, and massacred the inhabitants.

On that same night the revolt had broken out on the three plantations of *Galifet*. At one of which, the blacks, with arms in their hands, made way into the chamber of the refiner, with a design to assassinate him, but only wounded him in the arm; favoured by the night, he escaped, and ran to the great house. The whites, who resided there, united for their defence. *M. Odeluc*, a member of the General Assembly, and attorney for the concerns of *Galifet*, came to the Cape, and gave information there of the insurrection of his negroes. Escorted by the patrol, he reached the plantation, seized the ringleaders, and returned at their head to the town. Immediately he went out again, with twenty men in arms,

that he might restore tranquillity and maintain order. But the negroes were all embodied, and attacked him. Their standard was the body of a white infant impaled upon a stake. *M. Odeluc*, addressing himself to his coachman, whom he perceived among the foremost, exclaimed, "Wretch, I have treated thee ever with kindness, why dost thou seek my death?" "True," he replied, "but I have promised to cut your throat:" and, that instant, a hundred weapons were upon him. The majority of the whites perished with him, particularly *M. Averouli* also a member of the General Assembly. At the very same time *Flaville's* gang (that which had so recently sworn fidelity to the attorney) armed themselves, revolted, entered the apartments of the whites, and murdered five of them who resided on the plantation. The attorney's wife, on her knees, besought the life of her husband. The inexorable negroes assassinated the husband, and told the wife that she and her daughters were reserved for their pleasures. *M. Robert*, carpenter, employed on the same plantation, was seized by the negroes, who bound him between two planks, and sawed him deliberately in two.

A youth, aged sixteen, wounded in two places, escaped the fury of the cannibals, and it is from him we learned these facts. The sword was then exchanged for the torch; fire was set to the canes, and the buildings soon added to the conflagration; it was the appointed signal; revolt was the word; and, with the speed of lightning, it flamed out on the neighbouring plantations; wherever there were whites, there were so many victims slaughtered; men, women, the infant, and the aged, expired indiscriminately under the knife of the assassins.

A colonist was murdered by the very negro whom he had most distinguished by acts of kindness. His wife, stretched upon his body, was forced to satisfy the brutality of the murderer.

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M. Cagnet, inhabitant of Acul, seeking to escape from these horrors, embarked for the Cape. His domestic negro begged permission to attend him. Such a mark of attachment determined his master to leave him as a guard upon the plantation, that he might endeavour to preserve it. But M. Cagnet had hardly set foot on board, when he saw that slave, with a torch in his hand, setting fire to his property.

Expreses being sent to the Cape, armed citizens and troops of the line were dispatched from thence; they proceeded towards the strongest body of the mutineers, and destroyed a part of them; but, finding the number of revolters increasing in centuple proportion to their losses, and being unable to maintain their ground, they retreated in expectation of a reinforcement, which arrived, but not before night, headed by M. de Touzard, who took the command of the little army.

M. de Touzard, perceiving that the revolters were rallying on Lator's plantation, marched thither. Their number might be from three to four thousand. The moment the artillery was ready to play to disperse them, the negroes pretended to surrender. M. de Touzard advanced; many of them exclaimed, they would return to their duty. He trusted to their repentance, and retired. Humanity and the interests of the colony enjoined his forbearance, but it was not long before he was undeceived; the negroes separated indeed, but only that they might recruit their numbers with all the neighbouring gangs. The army was returned into the town to take new steps for putting an end to the disorder. The revolters profited by this interval to fill up the measure of their depredations.

M. Potier, inhabitant of Port Margot, had taught his negro-driver to

read and write. He had given him his liberty, which the man then enjoyed; he had granted him 10,000 livres, which were soon to be paid to him; he had also given to this negro's mother a piece of land, on which she cultivated coffee. The monster seduced the gang of his benefactor and of his mother, burned and destroyed their possessions, and obtained, for this action, a promotion to the rank of general.

At Great River, an inhabitant, M. Cardineau, had two natural sons, of colour,* to whom he had given their liberty, and who, in their childhood, had been the objects of his tenderest cares. They accosted him with a pistol at his breast, and demanded his money. He delivered it; but no sooner had they obtained it than they stabbed him to the heart.

At Acul, M. Chauvet du Breuil, deputy to the General Assembly, was assassinated by a mulatto, aged sixteen, his natural son, to whom he destined his fortune, having manumitted him from his childhood.

At the Great Ravine of Limbé, a colonist, father of two young ladies, whites, was tied down by a savage ring-leader of a band, who ravished the eldest in his presence, and delivered the youngest over to one of his satellites; their passions satisfied, they slaughtered both the father and the daughters.

M. and Mad. Baillon, with their son-in-law and daughter, encouraged by their negroes, remained on their plantation; but the depredations of those, whom they had most trusted, warned them that it was time to fly. The nurse of Mad. Baillon, the younger, confessed to her there was not an instant to be lost, and offered to attend them. An old servant engaged to conduct their steps. Luckily Mad. Baillon's nurse was wife of Paul Blin, one of the negro generals, and had obtained from him some

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* In the French colonies, the free negroes, as well as the mulattoes and others of the mixed race, are denominated people of colour.

provisions for her master's family. At her intreaty, he had even promised to provide, at a distant bar-quadier, a canoe to carry the fugitives to the Cape. But how great their grief at seeing a little skiff, without mast, or oars, or rowers! One of them tried to embark in it; the flimsy boat overfet, and his life, with difficulty, was saved.—Again they applied to Paul, and his wife reproached him with breaking his promise. He replied, “that he only provided this as a preferable mode of death to that which the revolters had prepared for the unhappy family.”—Petrified at this recital with terror, despair gave them new strength; they set off on foot, and after being twenty-one days in performing a journey of only five leagues, every day encompassed with dangers, they arrived at Port Margot, whence they reached the Cape. At this time one hundred thousand negroes were in rebellion, and all the buildings and plantations, of more than half the northern province, appeared only as one general conflagration. The plains and the mountains were filled with carnage, and deluged with blood. The colonists, stupified with fear, knew not where to seek refuge; one flies for safety to the woods; is there betrayed by his negroes, and stabbed: another confides in the promises of his gang; a rebel ring-leader steals in among them; the gang rises, and the proprietor is their first victim.

Scattered over an extent of country; interfect by mountains and deep valleys; the flying inhabitants attempted to rally and to sell their lives dearly. The roads were blockaded; they were taken prisoners and massacred.

They, who re-united, opposed but a feeble bulwark against the swelling torrent; they were routed, taken, and expiated in tortures their exertions for self-preservation. These horrible scenes were acting at the very gate of the town of the Cape. Terror and dismay took possession of

every mind; yet all felt the urgency of providing for their common safety. They assembled, acted in concert, the citizens took arms, and the General Assembly placed the patriotic troops under the command of the governor.

The town of the Cape, with about three thousand men at the most, had to keep in check fifteen thousand black inmates, ready to follow the example of those without; and *many ill-disposed whites*. The General Assembly deliberated one entire night upon the means of preservation from internal enemies. The result was, to adhere solely to a well-directed and constant watch over their conduct and their dispositions. The revolt had been too sudden, and too well concerted, to leave a hope of stopping or of alleviating its ravages. The town of the Cape (that side next the sea excepted) was defenceless and incapable of fortification, without a delay of several days and immense labour. It was extremely to be feared lest the revolted negroes should pour down upon the town, and, favoured and seconded by those within, make a general massacre of the whole race of the whites. One resource, therefore, only remained; to take possession of the passes of the hills contiguous to the town; to establish a commanding post, which, by the help of the adjoining marshes, might protect it; and to defend the road of la Petite Anse by a battery of cannon and boats lashed together. This resolution was adopted and executed; thence-forwards the Cape, surrounded by a solid palisade, by chevaux-de-frize, and by considerable posts, might feel its situation less alarming.

During this interval, not a minute was lost in sending information, by sea, to the parishes which were yet uncontaminated, and in suggesting to them the proper precautions to be taken. The inhabitants of those parishes formed a league, and established camps, more or less considerable: these were stationed

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tioned at Trou, Valliere, Great River, Moruet, Dondon, la Marmelade, Port Margot, and other places in danger. The revolted followed the same plan; they stationed camps in all the districts they had ravaged. Moreover, they forced the camp of the whites at Great River, and killed or put to flight all the inhabitants of that district; the camp at Dondon shared the same fate, after a contest of seven hours, in which more than one hundred whites fell. The few unfortunate people, who escaped on that occasion, sought refuge among the Spaniards, but were driven back.

MM. Gramal, Roynaud, and Lambert, inhabitants of Great River and Dondon, reached, however, the house of a Spanish colonist, their intimate friend: this worthy man, on one side urged by the strongest feelings, on the other by the fear of being burnt out by his countrymen, determined to keep the three Frenchmen locked up in his closet, from whence he let them escape at night, in the midst of darkness, and under advantage of a storm.

Shall it be told you, that you may feel the indignation which the conduct of our neighbours must have excited, that depositions and the public report state, that several inhabitants of Dondon, who took refuge among the Spaniards, were driven beyond the limits, and sold to the rebel negro chiefs, in consideration of three Portugal pieces (132 livres of France) per head, and that they were put to death.

The districts of Rocou, Maribaux, le Terrier Rouge, Jacquely, Caracole, Ouanaminthe, and fort Dauphin, forming the Eastern part of the Northern province, were still uninjured; their defence was an object of instant necessity.

A camp was established under the orders of M. de Rouvrai, which completely answered the purpose for which it was formed, in spite of the continual efforts of the banditti.

While these alarming transactions

were passing, the town of the Cape was resorted to by the inhabitants of the neighbouring hills and plains, escaping from the sword of the assassins. It was then that M. Blanchelande thought it prudent to march out two small bodies of troops, which, joined by M. de Rouvrai, attacked and carried, in succession, several camps of the revolted, situated on the plantations of Chabanon, la Chevalerie, Bullet, Duplat, Charitte, Denort, Dagout, and Galiset; in each of which many female white prisoners were set at liberty. It is from them, Sirs, that we learnt to what an excess the revolted had carried their brutality.

From the rebel prisoners, it was discovered that the different chiefs of these banditti are at bitter enmity with each other; every troop forms a party, and these parties are always at variance, always ready for mutual destruction. The authority they have established is absolute despotism. The chiefs exercise unheard-of tyranny over those they command: the least disobedience, the slightest sign of hesitation, is punished with death; and it is a notorious truth, that more negroes have been sacrificed to their own ignorant rage and suspicion than we have been compelled to destroy in our defence, although we have obtained over them several signal advantages. Their acts of cruelty fall even on those who have voluntarily engaged in the revolt. But who will not shudder to hear in what manner they punish those who determine to remain faithful to their masters! They seize them by force, and roast them at the next fire.

M. Blanchelande, who acted in concurrence with the General Assembly, thought it right to suggest a proclamation which might contribute to bring back the revolted to their duty. The General Assembly, composed of planters perfectly acquainted with the character of the negroes, represented to him the danger of such a proclamation, and positively

positively refused it their sanction. The week following, M. Blanchelande renewed his proposal. The same motives dictated the same refusal. He persisted, and determined to issue it in his own name, and he did it, because he learned that the negroes were willing to submit themselves. The proclamation was made and delivered by twelve dragoons. What effect was produced by this measure? Seven of them were assassinated in the camp of the rebels, and the others saved themselves with the utmost difficulty.

The following is a summary of the losses which the colony had experienced; they reckoned, in the parishes of Plaisance, Port Margot, Limbé, Marmelade, Acul, la Plaine du Nord, la Petite Anse, Morin, Limonade, Sainte Suzanne, Moka, Cotellettes, Great River, Dondon, and other districts, more than two hundred sugar-works, twelve hundred coffee works, many indigo-works, entirely burned down; numerous potteries, distilleries, many considerable villages, public magazines, an immense quantity of merchandise, had shared the same fate. By adding to these inappreciable objects, all the instruments of husbandry, utensils for manufactures, household-furniture, and specie; horses, mules, and other cattle; some idea may be formed of the enormity of our losses, which we value at upwards of six hundred millions of livres.

The detection of a conspiracy at Leogane preserved that district from carnage and conflagration, as well as those of Archaie, Des Vases, and le Cul de Sac. Jeremie experienced some commotions, but a timely arrest of the excitors of them saved that place from the impending evil.

The immense importance of the Island of St. Domingo to the French Nation, will best appear

from the following statement of its situation in the year 1787, before the late troubles commenced, with respect to its Population, Produce, and Commerce, with the Mother Country.

I. POPULATION.

White People.

Males	-	16,915
Females	-	7,287
		<hr/> 24,202

Mulattoes.

Males	-	10,934
Females	-	8,698
		<hr/> 19,632

Negroes.

Males	-	202,845
Females	-	161,349
		<hr/> 364,194
Total	-	408,028

II. PLANTATIONS.

Sugar	-	763	Indigo	-	2884
Cotton	-	609	Coffee	-	2367
Cocoa	-	63			

III. COMMERCIAL PRODUCE.

Sugar (pounds)	-	58,182,403
Ditto (raw)	-	72,898,676
Coffee	-	70,003,161
Cotton	-	6,806,174
Indigo	-	2,166,177
Melasses (tons)	-	3,931
Rum	-	6,903
Hides (raw) (No)	-	25,249
Ditto (dressed)	-	4,450

IV. COMMERCE.

Imports (livres)	-	150,022,637
Exports	-	159,130,797

Balance in favour of the Island } 9,108,160

In the Imports the amount from the Mother Country was 135,928,781 livres; and the Nation employed 471 Vessels in this Commerce, viz. from

Bordeaux	157	Nantes	70
Marseilles	54	Havre	52
Bayonne	9	Dunkirk	7
St. Malo	4	Rochelle	3
Honfleur	3	L'Orient	2
Slave Ships	110		
		Total	471

ACCOUNT OF THE PAPYRUS.

BY MR. BRUCE.

FROM HIS APPENDIX TO HIS TRAVELS.

THE papyrus is a cyperus, called by the Greeks Biblus. There is no doubt but it was early known in Egypt, since we learn from Horus Apollo, the Egyptians, wishing to describe the antiquity of their origin, figured a faggot, or bundle of papyrus, as an emblem of the food they first subsisted on, when the use of wheat was not yet known in that country. But I should rather apprehend that another plant, hereafter described, and not the papyrus, was what was substituted for wheat; for though the Egyptians sucked the honey or sweetness from the root of the papyrus, it does not appear that any part of this cyperus could be used for food, nor is it so at this day, though the Ensete, the plant to which I allude, might, without difficulty, have been used for bread in early ages before the discovery of wheat; in several provinces it holds its place at this day.

The papyrus seems to me to have early come down from Ethiopia, and to have been used in Upper Egypt immediately after the disuse of hieroglyphics, and the first paper made from this plant was in Seide. By Seide was anciently meant Upper Egypt, and it is so called to this day; and the Saitic, probably the oldest language known in Egypt after the Ethiopic, still subsists, being written in the first character that succeeded the hieroglyphics in the valley or cultivated part of Egypt.

Early, however, as the papyrus was known, it does not appear to me to have ever been a plant that could have existed in, or, as authors have said, been proper to the river Nile; its head is too heavy, and in a plain country the wind must have had too violent a hold of it. The

stalk is small and feeble, and withal too tall, the root too short and slender to stay it against the violent pressure of the wind and current, therefore I do constantly believe it never could be a plant growing in the river Nile itself, or in any very deep or rapid river.

Pliny,* who seems to have considered and known it perfectly in all its parts, does not pretend that it ever grew in the body of the Nile itself, but in the calishes or places where the Nile had overflowed and was stagnant, and where the water was not above two cubits high. This observation, I believe, holds good universally, at least it did so wherever I have seen this plant, either in the overflowed ground in the Seide, or Upper Egypt, or in Abyssinia, where it never grew in the bed of a river, but generally in some small stream that issued out of, or into some large stagnant lake or abandoned water-course. It did not even trust itself to the weight of the wave of the deepest part of that lake when agitated by the wind, but it grew generally about the borders of it, as far as the depth of the water was within a yard.

Pliny says it grew likewise in Syria, and there I saw it first, before I went into Egypt; it was in the river Jordan, between the situation of the ancient city Paneas, which still bears its name, and the lake of Tiberias, which is probably the lake Pliny alludes to, where he says it grew, and with it the *calamus odoratus*, one of the adventitious plants brought thither formerly by curious men, as I conjecture, which now exists no more, either in Syria or Egypt. It was on the left hand of the bridge called the Bridge of the Sons of Jacob. The river where it

* Plin. Nat. Hist. lib. xiii. cap. 11.

it grew was two feet nine inches deep, and it was then increased with rain. It grew likewise, as Guilandinus* tells us, at the confluence of the Tigris and the Euphrates. I apprehend that it was not thus propagated into Asia and Greece till the use of it, as manufactured into paper, was first known.

When that was still admits of some difficulty. Pliny says that Varro writes it came not into general use till after the conquest of Egypt by Alexander; yet it is plain from Anacreon,† Alcaeus, Æschylus, and the comic poets, that it was known in their time. Plato and Aristotle speak of it also, so do Herodotus and Theophrastus.‡ We also know it was of old in use among the Ionians, who probably brought it in very early days directly from Egypt. Numa, too, who lived 300 years before Alexander, is said to have left a number of books wrote on the papyrus, which a long time after his death were found at Rome.

All this might very well be; the writers of those early ages were but few, and those that then were, had all of them, more or less, connection by their learning with Egypt; it was to them only Egypt was known, and if they learned to write there, it was not improbable, that from thence too they adopted the materials most commodious for writing upon.

With Aristotle began the first arrangement of a library. Alexander's conquest, and the building of Alexandria, laid open Egypt, its trade and learning, to the world. Papyrus, then, or the paper made from it, was the only materials made use of for writing upon. A violent desire of amassing books, and a library, immediately followed, which we may safely attribute to the example set by Aristotle.

The Ptolemies, and the kings of Pergamus, contended who should

make the largest collection. The Ptolemies, masters of Egypt and of the papyrus, availed themselves of this monopoly to hinder the multiplication of books in Greece. The other princes probably smuggled this plant, and propagated it wherever it would grow out of Egypt. And Eumenes, king of Pergamus, set about bringing to perfection the manufacture of parchment, which, long before, the Ionians had used from the scarcity of paper; for whatever resemblance there might be in names, or whatever may be inferred from them, writing upon skins or parchment was much more ancient than any city or state in Greece, and in use probably before Greece was inhabited. The Jews we know made use of it in the earliest ages. At this very time which we are now speaking of, we learn from Josephus,§ that the elders, by order of the high priest, carried a copy of the law to Ptolemy Philadelphus in letters of gold upon skins, the pieces of which were so artfully put together, that the joinings did not appear.

The ancients divided this plant into three parts, the head and the small part of the stalk were cut off, then the woody part, or bottom, and the root connected with it, and there remained the middle. All these had separate uses. Pliny¶ says the upper part, which supported the large top itself, with the flowers upon it, was of no sort of use but to adorn the temples, and crown the statues of the gods; but it would seem that it was in use likewise for crowning men of merit. Plutarch|| says, that Agesilaus preferred being crowned with that to any other, on account of its simplicity, and that parting from the king he had sought to be crowned with this as a favour, which was granted him.

[To be continued.]

* Melch. Guilandin. Philosoph. and Medic. Lausanne, Ann. 1576, 8vo.

† Anac. Ode. iv.

‡ Theophr. Hist. plant. lib. iv. cap. 9.

§ Joseph. lib. xii. p. 405.

|| Plutarch in Agesilaus.

¶ Plin. Nat. Hist. lib. 13. cap. 11.

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SOME REMARKS ON THE OPINION THAT THE ANIMAL BODY
POSSESSES THE POWER OF GENERATING COLD.

BY THE LATE GEORGE BELL, M. D.

FROM THE MEMOIRS OF THE LITERARY AND PHILOSOPHICAL SOCIETY
AT MANCHESTER.

A Curious and important discovery was announced to the world in the LXV. vol. of the Philosophical Transactions. We are there informed, that Dr. Fordyce and other gentlemen, several different times, went into a room, the air of which was heated to a degree far above that of the human blood; and though they remained there, sometimes for the space of half an hour, yet the heat of their bodies was not increased by more than 3 or 4 degrees. From hence they concluded, that the living body possesses a peculiar power of generating cold by some occult operation. The experiments seem to have been made with sufficient accuracy; but the conclusion drawn from them is liable to strong objection. For, in forming it, several circumstances have been overlooked, which, in my opinion, afford an easy explanation of all the phenomena, on principles already known, without referring them to a new law of the animal body, which probably does not exist. These circumstances I shall endeavour to point out.

I. The first cause which prevented their bodies from receiving a greater increase of heat was, *The rarefaction of the air with which they were surrounded.*

The quantity of heat which different substances contain, is, in general, in proportion to their density; and, in this proportion, they communicate more or less of it to others. A cubical foot of water, contains a much greater quantity of heat, than a cubical foot of air, of the same temperature: and, if a third substance be added, its temperature will be considerably changed by the hot water, while by the hot air it will

hardly be changed in any perceptible degree. Many facts may be adduced, which serve to illustrate, and, at the same time, are explained by this cause. Thus, the steam of boiling water will scald a person's hand, which can support the heat of air, of the same temperature. And thus perhaps the weather, when hazy and loaded with vapour, seems to our feeling, hotter than when pure and rare; although by the thermometer it is found to be equally warm in both instances.

This also was the true reason why, in making these experiments, Dr. Fordyce always found that he could bear a greater degree of heat in dry, than in moist air. But nothing shews more clearly the slowness with which heat is imparted to a denser substance, from one that is highly rarefied, than a circumstance mentioned in the paper in question: "that even the small quantity of mercury, contained in a thermometer which the gentlemen carried with them into the room, did not arrive at the degree to which the air was heated, during the whole time they remained there."

II. Another cause which, in the given situation, would diminish the effect of the heated air, is, *The evaporation made from the surface of the body.*

That evaporation produces a considerable absorption of heat is well known: and, in making the experiments, there is reason to believe, that it took place in a considerable degree. Dr. Fordyce, anxious perhaps to establish his general law, seems unwilling to allow its influence. But when it is considered, that by the operation of the heat, the force of the circulation was in-
creased,

creased, the pores of the skin relaxed, and the pressure of the internal air diminished; when we are told, that a turgescence of the veins, and an universal redness of the surface of the body, took place, we are compelled to refuse credit to the assertion, even of Dr. Fordyce, that there was no evaporation. The evaporation must have been great, and would diminish the effect of the external heat by surrounding the surface with a cool atmosphere, from its temperature fit for the absorption of heat, and from its rarity, unfit for the ready transmission of it into the body.

III. But another very powerful cause of the body's having preserved its temperature in the given situation, remains to be noticed; which is, *The successive afflux of blood to the surface, of a temperature inferior to that of the surrounding air.*—By this means, the small quantity of heat which penetrated the skin would be immediately carried off, and transferred throughout the body: and it would have required the space of many hours, before the whole mass could have received any considerable increase of heat.*

It has been adduced, in proof of the existence of the power of the living body to generate cold, that frogs, lizards, and other animals of the same sort possess it; for if touched, they feel cold. This proves only, that their heat is less than that of the hand, with which they are felt; and perhaps less than that of the air, when the trial is made.

But it is extremely probable, that no animal whatever can live in health, for any considerable time, in an atmosphere of a temperature superior in heat to that of its own blood. Thus we find, that the animals in question hide themselves in the day-time among thick grass,

where there is a great evaporation; and in places, into which the rays of the sun cannot penetrate. Worms, in hot weather, during the day, lie deep in the ground; but in the night-time, when it is cool, rise to the surface to refresh themselves in the dew. When frogs, worms, and such other animals are exposed to air warmer than their blood, its influence is counteracted by the same causes which counteract its influence on the human body, the evaporation from the surface of their bodies, and the coldness of their blood. Such accidental exposure happens more frequently to them, than to the human species; and, from the inferiority of their size, they would be sooner heated through, and less able to resist the noxious effects of the hot air, were not their power of resisting it made up in another respect. In such situations, the evaporation from the surface of their bodies is greater; for their skin is more lax, and is always covered with moisture. It is, perhaps, for this purpose also, that it is rough and uneven; which, by extending the surface, causes a greater evaporation.

These may be said to be the means through which the human body is preserved, in nearly the same temperature, when it happens to be placed, for a time, in an atmosphere of a superior degree of heat. They seem to me so adequate to this effect, that I would even venture to impute the increase of the temperature of the body, from 96 to 100 degrees, which happened in the experiments, rather to the acceleration of the blood, than to the influx of heat from the external air. While the cause of animal heat remains unknown, it would be presumption to assert, that these are the only means, by which the body is enabled to resist the effects of external heat. There may

* It may here be remarked, that the two last mentioned causes act more powerfully in moderating the heat of the external air, according to the necessity there is for their action: for both the evaporation from the surface, and the velocity of the circulation of the blood, are in proportion to the degree of heat applied.

may be others; and it is not unreasonable to suppose, that as external cold, perhaps by its tonic influence, increases the power of the body to generate heat, so external heat may

diminish that power, and thus lessen the quantity of heat generated within, while the evaporation, produced by the same cause, guards it against receiving any accession from without.

ANALYSIS OF MINERAL WATERS.

THE object of analyzing water is to ascertain the heterogeneous substances which may be contained in it. Pure water is void of taste, smell, and colour, therefore whenever any of those qualities is observed in any water, we may conclude that water is not pure; but it frequently happens, that a mineral water has all the appearance of pure water, yet it contains one or more other substances.

The heterogeneous matters contained in water may be ascertained

by three methods; viz. by external appearances, by precipitants, and by evaporation. But when a thorough examination is required, all those methods must be tried successively; the first shewing how to proceed in the second, and the second shewing how to proceed in the third.

By the first method nothing more than general indications may be obtained, which are concisely laid down in the following list, the meaning of which is easily understood.

These appearances in the water,			Indicate the presence of the following substances.
Sparkling	—	—	Fixed air in a considerable quantity, and other elastic fluids.
Ready deposition	—	—	Substances simply suspended.
Deposition beginning after having been exposed some time	—	—	Substances aerated, or combined with fixed air.
Taste, particular	—	—	Salts, copper, animal, and vegetable substances.
Peculiar smells	—	—	Hepar sulphuris, hepatic air, volatile alkali, animal and vegetable substances.
Colour { Various at the same time			Diverse substances, but principally animal or vegetable.
Opal	—	—	Clay.
Colour of the sediment { Yellow	—	—	Iron.
Black	—	—	Sulphurated iron.
Granulated sediment	—	—	Sand.
Sediment which concretes very hard			Calcareous earth.

The second method consists in ascertaining the various substances contained in water, by adding certain chemical preparations, called *precipitants*, because they separate from the water those substances which are combined with it, and occasion their falling to the bottom of the vessel, which chymists call *precipitation*. Thus suppose that from the sparkling of the water, according to the first method, you suspect that it contains fixed air, you may

ascertain the presence of it by adding lime water; for the lime will unite with the fixed air, and will form visible flakes through the water. As the third method is most to be depended upon, and the nature as well as use of the precipitants is therein better explained, we shall here add only a list of the principal of them, together with the substances which they are intended to discover.

Precipitants.			Substances discovered by them.
Lime-water	—	—	Fixed air.
Dephlogisticated acid	—	—	Hepatic air, and hepar sulphuris.
Vitriolic acid	—	—	Terra ponderosa.
			Colour of the precipitate.
Phlogisticated alkali	—	—	Metals, or { Blue, containing iron. only the { Brown, containing cop- metallic { per: bases of { White, containing salts — { zinc.
Spirituos tincture of galls	—	—	Iron.
Tincture of turnsole	—	—	Disengaged acids.
Nitrated silver, and salited terra ponderosa	—	—	Acids when united to any other substance.
Paper tinged with brazil wood, and paper tinged with turmeric	—	—	Uncombined alkalies.
Spirit of wine	—	—	Alkalies when combined with acids, or neutral salts, and, it is said, all the vitriolic salts.
Sugar acid	—	—	Calcareous earth, however combined.
Aërated alkali	—	—	Precipitates magnesia, or clay: after the separation of calcareous earth.
Distilled vinegar	—	—	Dissolves the preceding precipitate with effervescence of magnesia, or takes it up slowly and without effervescence if clay.

The third method is the most efficacious, and at the same time the most difficult; we shall therefore proceed in an orderly and particular manner.

I. The nature of the elastic fluids, and the presence of volatile alkali, must be first ascertained, because they easily escape. This is done by boiling a quantity of the water in a retort, having a narrow and long neck, the aperture of which is introduced under a receiver filled with, and inverted in, quicksilver. Thus the elastic fluids, which are separated from the water, go into the receiver, wherein their quantity is measured. The elastic fluids found in mineral waters are, 1. respirable air, which is distinguished from its supporting the flame of a candle; 2. fixed air, which renders lime-water turbid; 3. inflammable air, which takes fire when a candle is approached to it; 4. hepatic air, which has a peculiar smell; and is decomposed by common air, and also by strong dephlogisticated ni-

trous acid, which removes the smell.

II. Evaporate about a gallon of the mineral water, by boiling gently in a glass, or compact earthen vessel, with a large aperture; and observe, during the evaporation, that, 1. If lime or aërated iron is present, a pellicle will be formed on the surface of the water, which breaks by the agitation, and falls. If lime, the pellicle is of a stony colour, and more divided: if iron, the pellicle is found whole, and tinged with different colours. 2. If aërated magnesia be present, it will continue to fall during the whole process. 3. Aërated lime and siliceous particles fall rather before the boiling heat. 4. If saturated solutions of different salts be present, they appear gradually, and in the order of their solubility; thus gypsum falls first, but not until long after aërated lime and aërated iron; then come in order, alum, vitriolated vegetable alkali, martial vitriol, common nitre, vitriol of copper, salited vegetable alkali, mineral alkali, common salt, vitriol.

vitriol of zinc, vitriolated magnesia, and lastly, the deliquescent salts. This order, however, is often interrupted by the quantities of dissolved materials.

III. The different matters may be either collected as they appear, which requires a continual interruption of the evaporation, a filtration, &c. or by evaporating the whole to dryness, and examining the whole residuum afterwards, which is the best way. Therefore evaporate the whole quantity of water, and collect the residuum carefully.

IV. Put the whole residuum, well dried, into a bottle with about four or five times its bulk of alcohol. Stop the bottle, shake it, let it stand for a few hours, then filter the liquor, and keep it for examination.

V. To the residuum of this operation add about eight times its bulk of cold distilled water, shake, let it stand a while, then filter, and keep the liquor for examination.

VI. Lastly, boil the residuum of the last operation, in 500, or 600 times its weight of water, for about a quarter of an hour; then filter and keep the liquor, and also the residuum, for examination.—It is now necessary to examine the contents of the three above-mentioned liquors.

VII. The spirituous liquor extracts chiefly lime and magnesia salined, lime and magnesia nitrated, salited terra ponderosa, sedative salt, which alone is capable of crystallization, and sometimes a dephlogistated martial vitriol, which substances are thus ascertained: 1. Evaporate the liquor to dryness, then pour upon it diluted vitriolic acid very sparingly, which converts the lime into gypsum, which falls to the bottom, and has no taste; and with magnesia it forms vitriolic magnesia, which is very bitter, and on evaporation forms prismatic crystals. 2. The gypsum may be separated from the vitriolated magnesia by solution. 3. If the alcohol contains dephlogistated martial vitriol, its colour is reddish brown. Dilute it with a

sufficient quantity of water, and separate the vitriol by means of phlogisticated alkali.

VIII. The cold water dissolves salts either alkaline, neutral, earthy, metallic, or mixed, which may be examined three ways, viz. 1. By evaporation in a heat below boiling, and a slow refrigeration, which must be often repeated, in order to effect crystallization; and the crystals being separated, may be gently dried on sucking paper. 2. By the form, taste, detonation, and solubility of the crystals. 3. By adding the above-mentioned precipitants.—

1. Alkaline salts are discovered by the taste, by effervescence with acids, and by precipitants. With distilled vinegar the vegetable alkali forms a deliquescent salt, and the fossil alkali forms a foliated crystallizable salt. Volatile alkali is expelled by a fixed alkali. 2. In neutral salts the component acids and alkalies are the substances necessary to be discovered. Vitriolic acid is discovered by salited terra ponderosa. The marine and nitrous acids are expelled by the vitriolic, and are manifested by the colour and smell peculiar to each. The volatile is expelled by a fixed alkali, and is known by the smell. The vegetable alkali is separated by means of terra ponderosa. The mineral alkali is expelled by the vegetable, and may be discovered by the crystallization. Vitriolated mineral alkali is distinguished from vitriolated magnesia by means of lime-water, which is not rendered turbid by the former, but is instantly decomposed by the latter. Whether the marine acid is combined with vegetable or mineral alkali, may be known by dropping acid of tartar into its solution; for this will form a real tartar only, when vegetable alkali is in it. 3. In earthy salts the acid is known by the means mentioned above; but the earthy part, by the addition of vitriolic acid, will form a spathum ponderosum; if it be terra ponderosa, it will form a gypsum if it be calcareous;

sal catharticus amarus if magnesia, and alum if it be clay. 4. If a metal be the basis of the salt, the colour will generally manifest it, and the metal may be iron, copper, zinc, manganese, or arsenic. Iron is known from a greenish or yellowish colour, inky taste, an ochry appearance, by means of the tincture of galls, and of phlogisticated alkali, which precipitates a Prussian blue. Copper is precipitated in a metallic form upon polished iron immersed into the solution, by the blue colour, and cupreous taste. Zinc forms a white vitriol by the addition of vitriolic acid, and forms prismatic crystals. It is precipitated white by alkalis, or by dephlogisticated alkali, but not by metals. Manganese yields a white vitriol by the addition of vitriolic acid, but it grows black when calcined, and is afterwards insoluble in dephlogisticated acids. Arsenic produces a peculiar smell, when the dry residuum is heated on burning charcoal.

IX. The solution made by the boiling water contains scarcely any thing else but gypsum, which may be either separated by crystallization, or decomposed by means of an alkali.

X. The residuum of the operation, No. VI. contains either argillaceous, martial, or siliceous earth, and seldom, if ever, aerated manganese, aerated terra ponderosa, or aerated lime. 1. If it abounds with iron particles, its colour is brown, and in that case it must be exposed in an open vessel to the rays of the

sun for some weeks, and must be moistened from time to time: afterwards dissolve it by digestion in distilled vinegar, which dissolves the aerated lime and magnesia; and by evaporating this solution to drinels, it will yield a substance, which is permanent in moist air if it contains lime only, but it is deliquescent if it contains magnesia. These two substances may be also distinguished from each other by the method No. VII. § 1.—2. That part which is not soluble in vinegar, is either argillaceous, martial, or siliceous.—The argillaceous renders water turbid, and of an opal colour. Marine acid dissolves this and the martial earth, but not the siliceous; and when thus dissolved, the metallic earth may be precipitated alone by means of phlogisticated alkali, and then the argillia is precipitated by an alkali. 3. Sometimes the residuum may perhaps contain some aerated manganese, and aerated terra ponderosa. In order to discover the first, let the residuum be violently calcined, then pour upon it some diluted nitrous acid with a little sugar, and after standing for about an hour, filter the liquor; then on dropping alkali into it, the manganese is precipitated in the form of a white powder, which by ignition grows black. If aerated terra ponderosa be present, it will be taken up by the vinegar, and it differs from lime in this, viz. that with the vitriolic acid it forms a spathum ponderosum, which is not soluble in 1000 times its weight of water.

REFLECTIONS ON THE FORMATION AND DISTRIBUTION OF RICHES.

BY THE LATE MR. TURGOT, SOME TIME INTENDANT OF THE FINANCES OF FRANCE.

(*Concluded from Page 20.*)

§ 95. *THE use which the money-lender makes of his interest.*

Indeed, the interest he draws from that capital seems to make him of the disposing class, since the under-

taker and the enterprize may shift without it. It seems also we may form an inference, that in the profits of the two laborious classes, either of the culture of the earth or in-

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dultry, there is a disposing portion, namely, that which answers to the interest of the advances calculated on the current rate of interest of money lent; it appears also that this conclusion seems likewise to come up to what we have said, that the mere class of proprietors had a revenue properly so called, a disposing revenue, and that all the numbers of the other classes had only salaries or profits. This wants some future elucidation. If we consider the thousand crowns that a man draws annually who has near 60,000 livres, to a merchant in attention to the use he may make of it, there is no doubt of this being perfectly disposing, since the enterprize may subsist without it.

§ 96. *The interest of the money is not disposing in this sense, so far as the State being authorized to appropriate itself without any convenience a part for its wants.*

But it does not ensue, that they be disposing in such a sense that the State may appropriate to itself with propriety a portion for the public wants. Those 1000 crowns are not a retribution, which culture or commerce bestows gratuitously on him that makes the advance; it is the price and the condition of this advance, independent of which the enterprize could not subsist. If this retribution is diminished, the capitalist will withdraw his money; and the undertaking will cease. This retribution ought then to be inviolable, and enjoy an entire immunity, because it is the price of an advance made for the enterprize, without which the enterprize could not exist. To encroach upon it, would cause an augmentation in the price of advances in all enterprizes, and consequently diminish the enterprizes themselves, that is to say, culture, industry, and commerce.

This answer should lead us to infer, that if we have said, that the capitalist who had lent to a proprietor, seemed to belong to a class of proprietors, this had somewhat equi-

vocal in it which wanted to be elucidated. In fact, it is strictly true, that the interest of his money is not disposing, that is, it is not more susceptible of retrenching, than that of money lent to the undertakers of culture and commerce. But the interest is equally the price of the free agreement, and they cannot retrench any part of it without altering or changing the price of the loan.

Now it imports little to whom the loan has been made; if the price decreases or augments for the proprietor of lands, it will also decrease and augment for the cultivator, the manufacturer, and the merchant. In a word, the proprietor who lends money ought to be considered as a dealer in a commodity absolutely necessary for the production of riches, and which cannot be at too low a price. It is also as unreasonable to charge this commerce with duties, as it would be to lay a duty on a dunghill which serves to manure the land. Let us conclude from hence, that the person who lends money belongs properly to the disposable class as to his person, because he has nothing to do; but not as to the nature of his property, whether the interest of his money is paid by the proprietor of land out of a portion of his income, or whether it is paid by an undertaker out of a part of his profits designed for the interest of his advances.

§ 97. *Objection.*

It may doubtless be objected, that the capitalist may indifferently either lend his money, or employ it in the purchase of land; that in either case he only receives an equivalent profit for his money, and which ever way he has employed it, he ought not the less to contribute to the public charges,

§ 98. *Answer to this objection.*

I answer first, that in fact, when the capitalist has purchased an estate, the revenue will be equal for him, to what he would have received for his money by lending it; but there

is this essential difference with respect to the state, that the price which he gives for his land does not contribute in any respect to the income it produces. It would not have produced a less income, if he had not purchased it. This income, as we have already explained, consists in what the land produces, beyond the salary of the cultivators, of their profits, and the interest of their advances. It is not the same with the interest of money; it is the express condition of the loan, the price of the advance, without which the revenue or profits, which serve to pay it, could never exist.

I answer in the second place, that if the lands were charged separately with the contribution to the public expences, as soon as that contribution shall be once regulated, the capitalist who shall purchase these lands will not reckon as interest for his money, that part of the revenue which is affected by this contribution. The same as a man who now buys an estate does not buy the tythe which the curate or clergy receives, but the revenue which remain after that tythe is deducted.

§ 99. *There exists no revenue truly desirable in a State, but the clear produce of lands.*

It is manifest by what I have said, that the interest of money lent is taken on the revenue of lands, or on the profits of enterprizes of culture, industry, and commerce. But we have already shewn that these profits themselves were only a part of the production of lands; that the product of land is divided in two portions; that the one was designed for the salary of the cultivator, to his profits, to the recovery and interest of his advances; and that the other was the part of the proprietor, or the revenue which the proprietor expended at his option, and where he contributes to the general expences of the state.

We have demonstrated, that what the other classes of society received was merely the salaries and profits

paid, either by the proprietor upon his revenue, or by agents of the productive class on the part destined to their wants, and which they are obliged to purchase of the industrious class. Whether these profits be now distributed in wages to the workmen, in profits of undertakers, or in interests of advances, they no doubt change the nature, augment the sum of the revenue produced by the productive class, over and above the price of labour, in which the industrious class does not participate, but as far as the price of his labour.

Hence it follows, that there is no revenue but the clear product of land, and that all other profit is paid, either by the revenue, or makes part of the expenditure, that serves to produce the revenue.

§ 100. *The land has also furnished the totality of moveable riches, or existing capitals, and which are formed only by a portion of its productions preserved every year.*

Not only there does not exist, nor can exist, any other revenue than the clear product of land, but it is also the earth that has furnished all capitals that form the mass of all the advances of culture and commerce. It has produced without culture the first gross and indispensable advances of the first labourers; all the rest is the accumulated fruits of the economy of the successive ages since they have begun to cultivate the earth. This economy has effected not only on the revenues of proprietors, but also on the profits of all the members of laborious classes. It is even generally true, that, though the proprietors have more overplus, they spare less, for having more treasure, they have more desires, and more passions; they think themselves more ensured of their fortune; they are more desirous of enjoying it contentedly, than to augment it; luxury is their pursuit. The stipendiary class, and chiefly the undertakers of the other classes, receiving profits proportionate to their advances, talents, and activity, have

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have, though they are not possessed of a revenue properly so called, a superfluity beyond their subsistence; but absorbed, as they generally are, only in their enterprizes, and anxious for encreasing their fortune, restrained by their labour from amusements and expensive passions, they save their whole superfluity, to reconvert it in their enterprizes, and augment it. The most part of the undertakers of culture borrow but little, and they almost all rest on the improving of their own funds. The undertakers of other businesses, who wish to render their fortune solid, strive likewise to attain it, but without more than common abilities. Those that make their enterprizes on borrowed funds, are greatly in danger of failing. However, although capitals are formed in part by the saving of profits in the laborious classes, yet, as those profits spring always from the earth, they are almost all repaid either by the revenue, or in the expences that serve to produce the revenue; it is evident that the capitals are derived from the earth as well as the revenue, or rather that they are but an accumulation of the part of riches

produced by the earth, which the proprietors of the revenue, or those that share it, may lay every year in store, without consuming it on their wants.

§ 101. *Although money is the direct object in saving, and it is, if we may call it so, the first matter of capitals in their formation, yet money and specie forms but an insensible part in the total sum of capitals.*

We have seen what an inconsiderable part money forms in the total sum of extant capitals, but it makes a very large one in the formation of capitals. In fact, almost all savings are only in money; it is in money that the revenue is delivered to the proprietors, that the advances and profits are received by the undertakers of every kind; it is their money which they save, and the annual increase of capitals happens in money; but all the undertakers make no other use of it, than immediately to convert it into the different kinds of effects on which their enterprizes roll; thus that money returns into circulation, and the greater part of capitals exist but in effects of different natures, as we have already explained it.

AN HISTORICAL SKETCH OF THE RISE, PROGRESS, AND PRESENT STATE OF THE ENGLISH EAST-INDIA COMPANY.

(Continued from Page 22.)

THE coalition of the two companies formed at home, did not tend to make peace among the servants of the two companies abroad. Their affairs were conducted by a set of people, who had no concern but for their private interest; who took every opportunity of enriching themselves, even at the expence of their constituents, and neither honour, justice, or equity, seemed to be regarded.

The united Company found themselves subject to many inconveniences. To obtain an Act to settle their affairs on a proper footing, in the sixth year of Queen Anne, they

offered to lend government a further sum of one million two hundred thousand pounds. The proposal was accepted, and a law passed, by which it was enacted, that the Governor and Company might borrow the sum of 1,500,000*l.* or call on their respective adventurers for the sum of 1,200,000*l.*; and that the Company might enter the goods they imported by bill of lading or sufferance, and were allowed six months for the payment of one half their duties, and a further time of six months for the payment of the other half.

Soon after the accession of George the First, a bill passed to prohibit

all the king's subjects from trading beyond the Cape of Good Hope and Straits of Magellan, without the Company's permission, who were authorized to seize their persons, and send them to England for trial. A penalty of 500*l.* was also laid on any person who should solicit or procure power to sail or trade to the East-Indies, under any foreign potentate.

This law did not produce the intended effects. The dividend of 10 per cent. which the Company made for many years, excited the avidity of foreigners, and the English merchants being excluded by the Company's charter, justly concluded themselves injured by this monopoly, and determined, if possible, to avoid the penalty by other means. This gave occasion to the establishing a Company at Ostend, in which many English merchants and traders were concerned. In consequence of which another Act passed, by which all the subjects of the three kingdoms were prohibited from encouraging or having share in any interest or stock in any foreign Company, on pain of forfeiting thrice the value thereof; and all English subjects, not legally authorized, who shall be found in the East-Indies, are made liable to seizure and trial; and if found guilty, should be sentenced to corporal punishment or fine, as the court, in which the prosecution was carried on, should think fit. Another Act was passed, rendering all goods shipped to or from the East-Indies, in prejudice to the Company's charter, liable to confiscation.

This law, one would imagine, would have been sufficient to prevent British subjects from engaging in the Indian commerce; but it is a well-known fact, that all the measures taken by foreigners to oppose the India Company, owe their birth to Britons; a strong proof that no law is sufficient to deter freemen from resisting an infamous monopoly. Other Acts also passed, condemning all goods, unless shipped by the Company or their licences, and lay-

ing a severe penalty on masters of ships permitting such shipping, and all agreements or contracts for carrying on such trade were declared void.

While these things were transacting in England, the English factory at Pulo Condore, an island subject to Cochin China, was burned by the Macassar soldiers, and the English murdered as they ran out, twelve only out of forty-five escaping; and most of the survivors were afterwards destroyed by the Cochin Chinese.

In 1719, the governor and council of Bencoolen finding their situation unhealthy, resolved to remove, and began a fort, which they named Marlborough, in another place. This gave offence to the natives, and a revolt ensued. The Company's servants embarked the treasure and books on board a ship, and were obliged afterwards to take refuge there themselves; some by swimming, and others by boats, in which attempt one half of them were either drowned or killed. The survivors failed to Batavia, but were permitted by the natives to return the following year.

The Company's affairs in general took, however, a prosperous turn, and the clamour against their monopoly continued, but by advantageous proposals to government, they procured a full confirmation of their privileges. The Company continued in the same flourishing condition, both at home and abroad, until war was declared between England and France in 1744. The French had made many attempts to erect an East-India Company, but did not succeed until 1720. A jealousy, natural to two commercial companies, soon arose. The French, who were fearful of hostilities commencing while their commerce was in its infancy, proposed (in 1742) a neutrality between the two companies; the English court of directors at first assented, but soon after refused. The two companies from that time be-

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came hostile to each other; and the flames of war having broke out in Europe, extended even to some of the provinces of India.

Before we proceed to relate the important affairs in which the East-India Company were soon engaged, it is necessary to trace the establishment of the three English chief settlements, or presidencies as they are called; and also to give a summary account of the Mahometan power in India.

Of the factories. 1. Madras was settled during the civil wars, and is said to have been chosen by Sir William Langhorne, merely on account of its vicinity to St. Thomas, where he had a mistress, the spot on which it stands being sterile and inconvenient.

2. Bombay, as we have seen, was ceded to the Company by the crown. It was formerly dependent on Surat.

3. The settlement in Bengal was begun at Hughley; but the Mogul government, for forty years, allowed them to retain only an ensign and thirty foldiers. While Child was at war with the Mogul, the English were obliged to quit this settlement; but on the peace in 1685, they were permitted to return. The rajah on the western side of the Ganges rebelling against the Mogul government, the factory declared for the latter, and were then permitted to raise walls and a few bastions, which small fortresses they called Fort William, in honour of his then majesty. The servants of the Company continued, however, subjects to the Mogul, received phirmauns of the company with every eastern ceremony, and consequently with all the humility of eastern slaves.* They paid a yearly tribute, and in return were protected by them in their persons and properties.

The Mogul or Mahometan government were too jealous of their power to permit any encroachments thereon, by erections of fortresses of

any strength; but the necessity of the factors of European nations being protected in their persons and property, so as to enable them to pursue their trade, procured them permission to erect slight defences, to protect themselves from insult.

Hindustan was parcelled out among a variety of independent sovereigns some ages prior to Mahomedan invasion. A people, called Patans, whose government first rose among the mountains which divide Persia from India, having established themselves in the sovereignty of Gifna or Ghizni, in the mountains N. W. of the Indus, made incursions into India, and extended their conquests to Ajmere, Guzerat, and even over a part of Malava.† The princes of these people, of the race of Ghor, fixed the seat of their empire at Lahore, and afterwards at Delhi. The race of Ghor being extinguished by Ferose in 1289, he obtained the throne of Delhi. Ullaul Dien, his nephew, having, by the murder of his uncle, succeeded him, in 1293 entered the Decan, and surprized Deogire, afterwards called Doulatabad, and laid the rajah under tribute, which that prince neglecting to pay, an army was sent against him, that reduced the country of the Mahrattas to the form of a province, and carried the rajah in triumph to Delhi. Encouraged by these successes, his army penetrated southward, passed the Krishna, and entered the Carnatic in 1310. Next year he reduced several provinces on the coast of Malabar. Mallack Cusfoor, his general, who had rendered him this service, was appointed Nizam, or viceroy, of the Decan.

Alligh Chan having succeeded to the throne, became a great conqueror, and subjected all those vast provinces which extend from Chitagong, on the eastern side of the Bay of Bengal, to the ocean which washes the coast of Malabar, and reduced the Carnatic to Cape Comorin, making

* Hamilton, v. 1.

† A map of these countries will be inserted in our next.

making almost the whole peninsula dependent on the empire of Delhi.* The Decan thrice revolted, and by the latter revolt was emancipated, by formal treaty, made with Firose Shah, upon condition of paying an annual tribute. In 1397, the celebrated Timur invaded Hindostan; and his descendant, Sultan Baber, conquered the empire of Delhi.

When Ackbar reigned, the conquests of the Mahomedans in the Decan appear to have been divided into four principalities. The history of the internal government of Hindostan is very obscure. This empire was subject to great revolutions; at one time we find it reduced to a few miles round the capital; at others, extending from the Carnatic to the mountains of Sewalie, the boundaries varying in proportion to the abilities of the princes who reigned. These four principalities, above-mentioned, were Chandez, Berar, Golconda, and Visapour. These princes were bound by their tenures to pay their sovereign an annual tribute, but the regularity of their payments depended on the sovereign's power to enforce them. Their rights seem to have been the same with the hereditary rajahs, who, on agreeing to perform military service, and pay an annual tribute, were left in the management of their respective dominions. Ackbar, who waited only for an opportunity, attacked Berar and Chandez, and reduced them into the form of provinces. The king of Visapour on this solicited peace, and did homage.

Ackbar dying, in 1611, Amar Sinki, chief of the Mahrattas, rebelled, but was soon reduced; and the kings of Golconda and Visapour likewise rebelling, shared the same fate. Their tribute was fixed at 55 lack of rupees. His son Shah

Jehan conquered Golconda; and annexed it to the empire. He next attacked the kings of Visapour and Tilingana, who sued for peace, were established hereditary governors of their own dominions, and acknowledged the emperor as their chief.

These monarchs, finding themselves oppressed with the tribute, resolved to reimburse themselves again by the plunder of their tributaries; the most wealthy of which was, the rajah of the Carnatic. Him they defeated, plundered, and so much weakened that prince, that the naigs of Travancore, Tanjore, and Gengce, were enabled to throw off his yoke. In 1650, and the subsequent years, the Mahomedans made an entire conquest of the Carnatic.

Aurengzebe being invested with the sovereignty of the whole peninsula, as far as Cape Comorin, the petty states and provinces of the Decan were either tributary or subject to one of his tributary kings. Some few rajahs in the mountains still governed their own dominions. Those in the plain country were all subordinate, and payed tribute; and as long as Aurengzebe lived, enjoyed a regular and firm government.

Under his successor Mahommed Shah, who mounted the throne in 1718, and who resigned himself to the pleasures of his haram, the nabobs of the distant provinces paid little attention to the mandates of government. The nizam, sensible of the weakness of the prince, supported a large army, under pretence of keeping the Mahrattas in awe; but invited at the same time the famous Nadir Shah into Hindostan, under whom he ruled the state; and on his departure the management of affairs fell wholly into his hands.

[*To be continued.*]

ON THE CULTIVATION OF TURKEY RHUBARB.

FROM THE TRANSACTIONS OF THE SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

LETTERS FROM MR. JOHN BALL, OF WILLITON, TO MR. MORE.

" SIR,

" I Received your former letters, with the gold medal, and the Society's seventh volume of their Transactions; for which I sincerely thank them. I deferred answering, in hopes I should have been able to have sent you a sample of some rhubarb; but the almost continual rains have prevented me from taking them up; which has determined me on making an artificial heat: and to have all the effect of the sun, I am now building a house, in the form of a hot-house, as I am satisfied that without the benefit of the sun we cannot dry it to perfection; for the rhubarb which I have already dried has been on a malt-kiln, keeping up the thermometer to 80; but this did not answer my expectations, as I could not make it appear so fine to the eye as I could wish. Six years since, I dried about one hundred and fifty pounds in this manner; eighty pounds of which I sold to a druggist in Bristol for six shillings per pound, and have used no other sort of rhubarb in my shop, and have always found it to answer in every respect. As soon as my house is in order, I intend taking up a few roots for trial; and I will acquaint the Society with every particular of my proceedings. By the severity of the winter, about fifty of the four hundred and thirty plants which I planted last year, and for which the Society adjudged me their gold medal, died; but having a quantity of young plants, the vacancies were filled up, and I have again planted this year, upwards of six hundred at six feet apart, and about two hundred at four feet apart; these eight hundred I have dressed with good rotten dung, sifted coal-ashes, and lime which had been previously

slacked, and mixed with a proper quantity of stuff taken from a mill pond; and, as the ground was very good, did not dig any pits, as before practised, but had it ploughed very deep.

" I am satisfied that we grow rhubarb equal to Turkey, but as yet have not been able to cure it to that perfection. I have taken up roots of five years old, that have weighed upwards of seventy pounds, and have now many roots only four years old, which, I believe, would weigh sixty pounds (I mean immediately on their being taken out of the ground); and the seed-stalks nine feet high. If you think some seeds would be acceptable to the Society, I will with pleasure send them. I have planted rhubarb these several years; and observing how they increase, after they become three years old, I intend letting some of them remain in the ground six or seven years, and am of opinion it will be of a finer quality. I shall take your advice of planting some plants among the woods: and you are certainly right, respecting the bark, as I have used it for several years past for tinctures, and find it full as good, in every respect, as the best part of the root.

I am, Sir,

Your obedient humble servant,

JOHN BALL.

Williton, Sept-24, 1789.

" SIR,

" Your letter of December 2d I received, and according to promise have sent the Society for the Encouragement of Arts, Manufactures, and Commerce, some rhubarb seeds, and three different sorts of tinctures and powders, and a small quantity of *Radix* and *Cortex Rhabarbari*, which

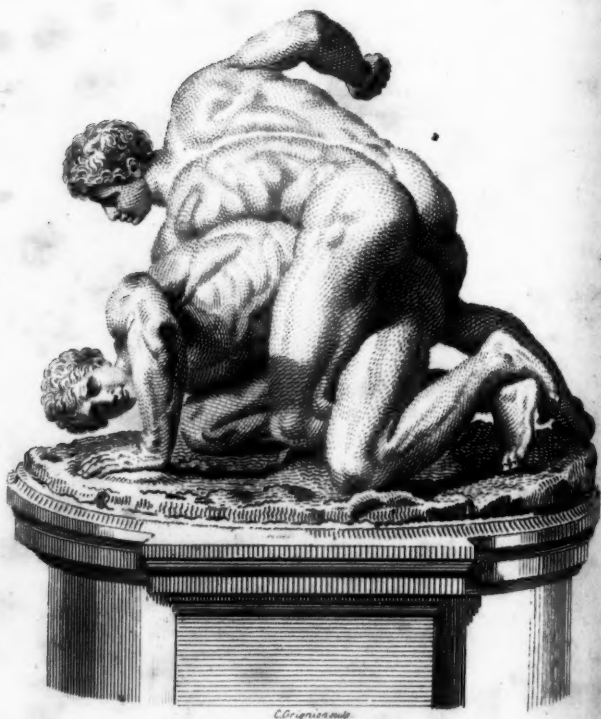
that magistrate would not resolve without the advice of the council.

"As to the rest, when the great men were assembled in one or t'other parliament, the king immediately proposed the subjects of their resolutions, by articles or heads, such as he had dictated them himself, or had received them from the provinces since the last assembly. Then they examined them a day or two, or sometimes longer, according to the importance of the matter, no person being permitted to approach the place of deliberating, except the domestics of the palace, who brought the king's demands or his answers, or were charged with those of the assembly; after which the resolutions being reported to the prince, he chose from among them, according to his wisdom, those which he would have executed. But while in the absence of the prince, the lords directed the order of all the monarchy, he was himself employed in answering the multitude, that came at that time to approach the throne, either to offer him the tributes of the provinces, or to pay their duty and respects to him; and it was then that he shewed his affability and sweetness of temper, in speaking to those whom he saw the seldomest, bemoaning the weakness of the age of some, rejoicing at the health and youth of others, in such a manner, that no man left his presence dissatisfied. However, when the consulting lords thought his presence necessary to their resolves, he never refused their demand, and staid with them as long as they thought it proper for the greater good; it was there they familiarly gave him an account of the motives of their opinions, until an entire unanimity ensued. I must not forget to tell you, that the assembly was always held under the canopy of heaven, when the weather permitted; but when the season was not favourable, there were places to receive the consultants apart, and others for the multitude, from which, nevertheless, all infe-

rior persons were excluded. The apartments for the consultants, adorned with seats and tapestry, were separate; one for the clergy, where the bishops, abbots, and venerable clerks sat, and where the laity had no entrance; the other, for the counts, and the principal men of the nation, into which the rest of the multitude was not admitted. Each went early in the morning to his chamber, until the hour, in which, the king present or absent, the chambers were to join for communicating their deliberations; which having done, they separated again, and went to their respective apartments to continue them. Thus it depended entirely on their *will*, to join or separate, according to the exigency of the affair before them, whether religious, secular, or mixt. They were likewise permitted to call in all such persons as they had occasion for, to give them information of any facts, or those that brought them their victuals. But the sovereign's most important occupation was hearing the reports and informations of those who came from each part of the kingdom; for they were not only permitted to make them, but strictly commanded to give an account of every thing they heard, either within or without the kingdom, from strangers or natives, from friends or enemies, without too much attention to the persons from whence the advices came. However, the principal object of that information was, to know whether any part of the kingdom was disturbed, was it but the meanest village, and what was the cause of the disturbance it met with; all which ought to be reported to the parliament. They would also know, in regard to the conquered nations, what disposition they were in to obedience, agitation, revolt, perfidy, and especially the principles of one or t'other. Such were the subjects of the deliberations of the assemblies, and the foundations of the administration of the French state."

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Statue of the PANCRATIASTÆ or Wrestlers.

Published as the Act directs. 1 March 1793 by C. Forster, No. 41. Pall-mall.

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SHORT ACCOUNT OF THE STATUE OF THE PANCRATIASTÆ, OR WRESTLERS.

WITH A BEAUTIFUL ENGRAVING.

WE are informed by Pausanias, that the ancients used to erect statues in honour of the most famous wrestlers, and particularly in the neighbourhood of their temples, where games were celebrated. Pliny, in his Natural History, mentions many statues of wrestlers; but none of those, described by him, agrees entirely with the group given in the annexed plate, which connoisseurs consider as a master-piece of art. It appears that the artist, whoever he may have been, exerted his utmost skill to give these figures a very striking attitude, and such as became those who were expert wrestlers. This, indeed, was a matter of great importance, for we are informed by Galen,* that masters of this exercise taught their scholars certain contortions and twistings of the limbs, by which, when the combatants were locked together, the spectators testified their pleasure they received by loud bursts of applause. Of these contortions, Mercurialis, in his treatise *De Arte Gymnastica*,† gives a particular account; and we are inform-

ed by Saumaïse, on the authority of Ammianus Marcellinus, that such attitudes were by the Greeks called *ammata*. They were peculiar to wrestlers, known by the name of *luctatores*, as well as that of *pancratiastæ*; and to represent them properly in sculpture, was reckoned a work of great difficulty. Two groups therefore of this kind, one in Pergamus, by Cephisodorus, and another in the portico of Octavia at Rome, by Heliodorus, representing Olympus and Pan wrestling, are spoken of by Pliny‡ in the highest terms of praise. The latter he calls in *terris symplegma nobile*. The name of the artist who produced the annexed piece of sculpture has not been handed down to us, nor is it exactly known in what place it was discovered. Flaminius Vacca says, that it was found in his time not far from the gate of St. John, at Rome, near the spot from which Niobe and her children were dug. At present this group is to be seen in the Tribuna of the Grand Duke's palace at Florence.

EXTRACT OF A LETTER ON THE SUBJECT OF LUXURY, &c.

WRITTEN IN THE YEAR 1784, BY AN AMERICAN GENTLEMAN.

IT is wonderful how preposterous the affairs of this world are managed. Naturally one would imagine, that the interest of a few particulars should give way to general interest. But particulars manage their affairs with so much more application, industry, and address, than the public do theirs, that general interest most commonly gives way to particular. We assemble parliaments and councils, to have the benefit of their collected wisdom; but we necessarily have at the same time the

inconvenience of their collected passions, prejudices, and private interests. By the help of these, artful men overpower their wisdom, and dupe its possessors: and if we may judge by the acts, arrears, and edicts, all the world over, for regulating commerce, an assembly of wise men is the greatest fool upon earth.

I have not, indeed, yet thought of a remedy for luxury. I am not sure that in a great State it is capable of a remedy; nor that the evil is

* Galen. de Arte.

† Lib. ii. cap. 8.

‡ Lib. xxxvi. cap. 5.

in itself always so great as it is represented. Suppose we include in the definition of luxury all unnecessary expence, and then let us consider whether laws to prevent such expence are possible to be executed in a great country; and whether, if they could be executed, our people generally would be happier, or ever richer. Is not the hope of one day being able to purchase and enjoy luxuries, a great spur to labour and industry? May not luxury, therefore, produce more than it consumes, if without such a spur people would be, as they are naturally enough inclined to be, lazy and indolent? To this purpose I remember a circumstance—The skipper of a shallop, employed between Cape May and Philadelphia, had done us some small service, for which he refused to be paid: my wife understanding that he had a daughter, sent her as a present a new-fashioned cap. Three years after, this skipper being at my house with an old farmer of Cape May, his passenger, he mentioned the cap, and how much his daughter had been pleased with it; “but,” says he, “it proved a dear cap to our congregation.” “How so?” “When my daughter appeared in it at meeting, it was so much admired, that all the girls resolved to get such caps from Philadelphia: and my wife and I computed that the whole could not have cost less than an hundred pounds.” “True,” says the farmer; “but you do not tell all the story: I think the cap was nevertheless an advantage to us, for it was the first thing that put our girls upon knitting worsted mittens for sale at Philadelphia, that they might have wherewithal to buy caps and ribbons there; and you know that that industry has continued, and is likely to continue and increase to a much greater value, and answer better purposes.” Upon the whole, I was more reconciled to this little piece of luxury, since not only girls were made happier by having fine

caps, but the Philadelphians by the supply of warm mittens.

In our commercial towns upon the sea-coast, fortunes will occasionally be made. Some of those who grow rich will be prudent, live within bounds, and preserve what they have gained for their posterity; others, fond of shewing their wealth, will be extravagant, and ruin themselves. Laws cannot prevent this.—And perhaps it is not always an evil to the public. A shilling spent idly by a fool, may be picked up by a wiser person, who knows better what to do with it. It is therefore not lost.—A vain silly fellow builds a fine house, furnishes it richly, lives in it expensively, and in a few years ruins himself; but the masons, carpenters, smiths, and other honest tradesmen, have been by his employ assisted in maintaining and raising their families; the farmer has been paid for his labour, and encouraged, and the estate is now in better hands.—In some cases, indeed, certain modes of luxury may be a public evil, in the same manner as it is a private. If there be a nation, for instance, that exports its beef and linen, to pay for its importation of claret and porter, while a great part of its people live upon potatoes, and wear no shirts, wherein does it differ from the sot who lets his family starve, and sells his cloaths to buy drink? Our American commerce is, I confess, a little in this way. We sell our victuals to your islands for rum and sugar; the substantial necessities of life, for superfluities. But we have plenty, and live well nevertheless; though by being soberer, we might be richer.

The vast quantity of forest lands we yet have to clear and put in order for cultivation, will for a long time keep the body of our nation laborious and frugal. Forming an opinion of our people, and their manners, by what is seen among the inhabitants of the sea-ports, is judicious.

ing from an improper sample. The people of the trading towns may be rich and luxurious, while the country possesses all the virtues, that tend to promote happiness and public prosperity. Those towns are not much regarded by the country; they are hardly considered as an essential part of the States; and the experience of the last war has shewn, that their being in possession of the enemy did not necessarily draw on the subjection of the country, which bravely continued to maintain its freedom and independence notwithstanding. It has been computed by some political arithmetician, that if every man and woman would work four hours each day on something useful, that labour would produce sufficient to procure all the necessities and comforts of life, want and misery would be banished out of the world, and the rest of the twenty-four hours might be leisure and pleasure. What occasions then so much want and misery? It is the employment of men and women in works that produce neither the necessities nor conveniences of life, who, with those who do nothing, consume the necessities raised by the laborious. To explain this—

The first elements of wealth, are obtained by labour from the earth and waters. I have land, and raise corn; with this, if I feed a family that does nothing, my corn will be consumed, and at the end of the year I shall be no richer than I was at the beginning. But if, while I feed them, I employ them, some in spinning, others in hewing timber and sawing boards; others in making bricks, &c. for building; the value of my corn will be arrested, and remain with me, and at the end of the year, we may all be better clothed, and better lodged, and if, instead of employing a man I feed, in making of bricks, I employ him in fiddling for me, the corn he eats is gone, and no part of his manufacture remains to augment the wealth and convenience of the family; I

shall therefore be the poorer for this fiddling man, unless the rest of my family work more, or eat less, to make up the deficiency he occasions.

Look round the world, and see the millions employed in doing nothing, or in something that amounts to nothing, when the necessities and conveniences of life are in question. What is the bulk of commerce, for which we fight and destroy each other, but the toil of millions for superfluities, to the great hazard and loss of many lives by the constant dangers of the sea? How much labour spent in building and fitting great ships to go to China, and Arabia, for tea and for coffee, to the West Indies for sugar, to America for tobacco! These things cannot be called the necessities of life, for our ancestors lived very comfortably without them. A question may be asked, could all these people now employed in raising, making, or carrying superfluities, be subsisted by raising necessities? I think they might. The world is large, and a great part of it is still uncultivated.

Many hundred millions of acres in Asia, Africa, and America, are still forest, and a great deal even in Europe. On a hundred acres of this forest a man might become a substantial farmer; and 100,000 men employed in clearing each his hundred acres, would hardly brighten a spot big enough to be visible from the moon, unless with Herschell's telescope, so vast are the regions still in wood.

It is however, some comfort to reflect, that upon the whole, the quantity of industry and prudence among mankind exceeds the quantity of idleness and folly. Hence the increase of good buildings, farms cultivated, and populous cities, filled with wealth, all over Europe; which a few ages since, were only to be found on the coasts of the Mediterranean; and this, notwithstanding the mad wars continually raging, by which are often destroyed

in one year the works of many years peace. So that we may hope the luxury of a few merchants on the coast, will not be the ruin of America.

One reflection more, and I will end this long rambling letter.—Almost all the parts of our bodies require some expence. The feet demand shoes; the legs, stockings, the

rest of the body, cloathing; and the belly, a good deal of victuals; our eyes, though exceedingly useful, ask when reasonable, only the cheap assistance of spectacles, which could not much impair our finances. But it is the eyes of other people that ruin us. If all but myself were blind, I should want neither fine cloaths, fine houses, nor fine furniture.

ACCOUNT OF ALEXANDER'S EXPEDITION INTO INDIA.

FROM DR. ROBERTSON'S DISQUISITIONS.

ABOUT an hundred and sixty years after the reign of Darius Hystaspes, Alexander the Great undertook his expedition into India. The wild fallies of passion, the indecent excesses of intemperance, and the ostentatious displays of vanity, too frequent in the conduct of this extraordinary man, have so degraded his character, that the pre-eminence of his merit, either as a conqueror, a politician, or a legislator, has seldom been justly estimated. The subject of my present enquiry leads me to consider his operations only in one light, but it will enable me to exhibit a striking view of the grandeur and extent of his plans. He seems, soon after his first successes in Asia, to have imbibed the idea of establishing an universal monarchy, and aspired to the dominion of the sea, as well as the land. From the wonderful efforts of the Tyrians in their own defence, when left without any ally or protector, he conceived an high opinion of the resources of maritime power, and of the wealth to be derived from commerce; and to establish a station for it, preferable in many respects to that of Tyre, as soon as he completed the conquest of Egypt, he founded a city near one of the mouths of the Nile, which he honoured with his own name; and with such admirable discernment was the situation of it chosen, that Alexandria soon became the greatest trading city in the ancient world;

and, notwithstanding many successive revolutions in empire, continued during eighteen centuries to be the chief seat of commerce with India. Amidst the military operations to which Alexander was soon obliged to turn his attention, the desire of acquiring the lucrative commerce which the Tyrians had carried on with India, was not relinquished. Events soon occurred, that not only confirmed and added strength to his desire, but opened to him a prospect of obtaining the sovereignty of those regions which supplied the rest of mankind with so many precious commodities.

After his final victory over the Persians, he was led in pursuit of the last Darius, and of Bessus, the murderer of that unfortunate monarch, to traverse that part of Asia which stretches from the Caspian Sea beyond the river Oxus. He advanced towards the east as far as Maracanda, then a city of some note, and destined, in a future period, under the modern name of Samarcand, to be the capital of an empire not inferior to his own in extent or power. In a progress of several months, through provinces hitherto unknown to the Greeks, in a line of march often approaching near to India, and among people accustomed to much intercourse with it, he learned many things concerning the state of a country that had been long the object of his thoughts and wishes, which increased his desire of invading

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ing it. Decisive and prompt in all his resolutions, he set out from Bactria, and crossed that ridge of mountains which, under various denominations, forms the Stony Girdle (if I may use an expression of the Oriental geographers) which encircles Asia, and constitutes the northern barrier of India.

The most practicable avenue to every country, it is obvious, must be formed by circumstances in its natural situation, such as the defiles which lead through mountains, the course of rivers, and the places where they may be passed with the greatest ease and safety. In no place of the earth is this line of approach marked and defined more conspicuously, than on the northern frontier of India; inasmuch, that the three great invaders of this country, Alexander, Tamerlane, and Nadir Shah, in three distant ages, and with views and talents extremely different, advanced by the same rout, with hardly any deviation. Alexander had the merit of having first discovered the way. After passing the mountains, he encamped at Alexandria Paropamisada, on the same site with the modern city Candahar; and having subdued or conciliated the nations seated on the north-west bank of the Indus, he crossed the river at Taxila, now Attock, the only place where its streams are so tranquil, that a bridge can be thrown over it.

After passing the Indus, Alexander marched forward in the road which leads directly to the Ganges, and the opulent provinces to the south-east, now comprehended under the general name of Indostan. But on the banks of the Hydaspes, known in modern times by the name of the Betah or Chillum, he was opposed by Porus, a powerful monarch of the country, at the head of a numerous army. The war with Porus, and the hostilities in which he was successively engaged with other Indian princes, led him to deviate from his original route, and

to turn more towards the south-west. In carrying on these operations, Alexander marched through one of the richest and best peopled countries of India, now called the Panjab, from the five great rivers by which it is watered; and as we know that this march was performed in the rainy season, when even Indian armies cannot keep the field, it gives an high idea both of Alexander's persevering spirit, and of the extraordinary vigour and hardiness of constitution which soldiers, in ancient times, derived from the united effects of gymnastic exercise and military discipline. In every step of his progress, objects no less striking than new, presented themselves to Alexander. The magnitude of the Indus, even after he had seen the Nile, the Euphrates, and the Tigris, must have filled him with surprise.

No country he had hitherto visited was so populous and well cultivated, or abounded in so many valuable productions of nature and of art, as that part of India through which he had led his army. But when he was informed in every place, and probably with exaggerated description, how much the Indies was inferior to the Ganges, and how far all that he had hitherto beheld was surpassed in the happy regions through which that great river flows, it is not wonderful, that his eagerness to view and to take possession of them, should have prompted him to assemble his soldiers, and to propose that they should resume their march towards that quarter where wealth, dominion, and fame awaited them. But they had already done so much, and had suffered so greatly, especially from incessant rains and extensive inundations, that their patience as well as strength were exhausted, and with one voice they refused to advance farther. In this resolution they persisted with such sullen obstinacy, that Alexander, though possessed in the highest degree of every quality that

gains

presence of a Public Notary, the Bishop elect, or his proxy, which is most usual, is introduced into the Cathedral Church by the Archdeacon of Canterbury, by whom, or by his proxy, all the Bishops of that province are installed. First, he declares his assent to the King's supremacy, and swears, that unless he be otherwise dispensed with, he will be resident according to the custom of that Cathedral, observe the manners of the said Church, and cause others to observe the same.

Then the Archdeacon, with the petty Canons and Officers of the Church, accompany the Bishop up the Choir, and there place him in the seat prepared for the Bishops, between the Altar and right side of the Choir, when the Archdeacon pronounces these words:—

*"Ego, autoritate mihi commissa,
"induco et inthronizo Reverendum in
"Christo Patrem Dominum, N. N.
"Episcopum, et Dominas custodiat
"suum introitum et exitum ex hoc nunc
"et in seculum. Amen"*

"After the singing of *To Deum* by the Sub-dean and Petty Canons, prayers follow. The Bishop is then conducted into the Chapter-house, and there placed on a high seat; when the Archdeacon and all the Prebendaries and Officers of the Church appear before the Bishop, and acknowledge canonical obedience to him.

The new Bishop is afterwards introduced into the King's presence, to do him homage for his temporalities or barony, by kneeling, and putting his hands between those of the King, who sits in a chair of state. Here the Secretary of State administers to the Bishop the Oath—*To be true and faithful to his Majesty*—from whom he acknowledges to hold his temporalities.

Lastly, the new Bishop compounds for the first fruits of his Bishopric—that is, agrees that the first year's profits shall be paid to the corporation for augmenting the benefices of the poor Clergy within three years.

ON THE NATURE AND ESSENTIAL QUALITIES OF POETRY, AS DISTINGUISHED FROM PROSE.

BY THOMAS BARNES, D. D.

FROM THE MEMOIRS OF THE LITERARY AND PHILOSOPHICAL SOCIETY
AT MANCHESTER.

TO settle with precision the limits which divide poetic from prosaic composition, may perhaps appear, at first sight, to be neither very difficult, nor very interesting. As, however, one great object of this society is, the enjoyment of free and friendly conversation upon subjects connected with science, it is probable, that topics, which are not in themselves of the greatest importance, may sometimes open a wider field, than others of more intrinsic excellence. Where much may be said in support of different hypotheses, we may hope for that collision of friendly argu-

ment, which may strike out some sparks, both of amusement and information. Thus, a comparatively trifling subject may eventually contribute to the noblest uses, to the exercise of the mental faculties, and to the diffusion of candour and intelligence. Our time will not be quite mispent, if we can only glean from the topic before us, a single hour's agreeable and literary entertainment.

"Wherein consists the essence of POETRY," is a question, which it will not be so easy to answer, as may at first be imagined. Different authors have given very different

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definitions. Some have denominated it, "The art of expressing our thoughts by fiction." Others have imagined its essence to lie, in "The power of imitation:"—and others again, in "The art of giving pleasure." But it is evident, that fiction, imitation, and pleasure, are not the properties of poetry alone. Prosaic composition may contain the most ingenious fables. It may present the most striking resemblances. It may inspire the most sensible delight.

Poetry has been generally denominated an ART. Horace, if he himself gave the title to his own celebrated and admirable poem, has characterized it under that name. The term itself (*poiesis*) would naturally lead to the same idea; for it seems to imply, that labour and ingenuity, the necessary companions of art, must be employed in poetic composition. But certainly, it has the nearest affinity to science of any other art; for all its excellence consists in its presenting science in a peculiar and engaging dress. An art, by which science is assisted, and sentiment exalted; by which the imagination is elevated, the heart delighted, and the noblest passions of the human soul expressed, improved, and heightened, will appear important enough, to have its boundaries exactly drawn, and the limits ascertained, which divide it from its humble neighbour. Or, if this be not possible, to have its general and larger characteristics clearly represented.

What is it, then, which constitutes the poetic essence, and distinguishes it from prose? Is it metre? Or is it something entirely different; sublimity of sentiment, boldness of figure, grandeur of description, or embellishment of imagination? Let us attend to the arguments which may be offered on behalf of both these hypotheses.

"The characteristic nature of poetry, it may be said, consists in

elevation of thought, in imagery, in ornament."

"For, have there not been real poems formed, without the shackle of regular verse? Poems, which none, but a fastidious critic would scruple a moment to honour with that name? Is not Telemachus a noble epic poem? For who would dare to degrade it to a lower character? Who would refuse the appellation to the Death of Abel, which those, who understand the German language, speak of with so much rapture? Or to the Incas of Marmontel, which the French celebrate, with equal enthusiasm of praise?"

"Does not elevation of sentiment of itself produce modulation of language? The soul, inspired with great ideas, naturally treads with a lofty step. There is a dignity in all her movements. She declaims with a measured, solemn, majestic utterance. Her style is sonorous, and swelling. These attributes indicate; these constitute the poet. They give strength and feeling to his compositions. Where these are found, who would look for any higher claims, before he would confer the palm of poetic honours? Where these are wanting, what other properties could give even the shadow of a title? Who would refuse the title of bard to the great Master of Hebrew song? For what can be more truly sublime, or poetical, than many of the psalms of David? And yet, after the ingenious labours of the learned Dr. Lowth, the metre or rhythm has not been exactly ascertained; and probably will not, because it does not exist. The harmony of numbers, of which every ear must be sensible, arises purely from the native impulse of a soul, inspired with sentiments, which it could not possibly express in any language, but what was fervid and poetical.

"By this theory, it may be said, we account for the common remark,

that the original language of mankind was poetical: because, in the infancy of the world, every thing would naturally excite admiration, and vehement passion. Their rude and imperfect speech would bear inscribed upon it, the stamp of strong and animated feeling. It would resemble the harangues of Indian orators, at this day, whose speeches are accompanied with tones and gestures, which to a cultivated European, appear extravagantly pompous. Their lives were full of danger and variety. New scenes were continually opening upon them. Growing arts and sciences were presenting new objects of curiosity. Hence their feelings were amazingly intense. And hence their language was bold, and poetically sublime. Longinus, in the fragment of a treatise, which is unhappily lost, has this sentiment. "Measure belongs properly to poetry, as it personates the passions, and their language; it uses fiction and fable, which naturally produce numbers and harmony."

It may be added, in support of this definition, "That our own inimitable poet, than whom none seems more to have enjoyed the inspiration of the Muse, describes the poet, as chiefly distinguished by the fervour of Imagination. He does not, indeed, assign him the most honourable company; but he makes ample amends, by a description of poetic fancy, wonderfully brilliant and captivating."

"The lunatic, the lover, and the poet,
Are of imagination all compact.
One sees more devils than vast hell can hold,
That is the madman: the lover, all as
frantic,
Sees Helen's beauty on a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from
earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's
pen
Turns them to shapes, and gives to airy
nothing
A local habitation and a name."

SHAKESPEARE.

"Who can forbear applying to the poet, what has been so justly applied to the great critic, lately quoted,

"He is himself the great sublime he draws!"

"Horace, likewise, seems to rank himself on this side of the question in the fourth satire of his first book, where he endeavours to settle the point of Poetic Character. He first excepts himself from the number of those, to whom he would allow the name of Poet; because compositions like his own, "*sermoni propiora*," do not give a just claim to the appellation. He then describes the real bard;

*Ingenium cui sit; cui mens divinator, atque
Magna sonaturum, des nominis hujus honorem.*

"With respect to himself, and to Lucilius, he tells us, that if you take away the order and the measure, their verses would become "*sermones*," mere prose. Not so, if you take in pieces that line of Ennius.

"*Postquam discordia tetra
Belli ferratos postes, portasque refregit.*"

For then, he exclaims,

"*Invenias etiam disjecti membra poetæ!*"

"The true poetic essence, then consists in elevation, imagery, and grandeur; to which modulation is no more than an adjunct; necessary indeed, because it, in some degree, necessarily accompanies animated and poetic sentiment."

To these arguments, it may be replied: "That the modesty of Horace, in excepting himself from the rank and honours of poetic character, will not be admitted, even with respect to those verses, as to which alone he made the exception. For, who has not in every age classed the Epistles and Satires of Horace, in the number of poetic compositions, though, as he says, his style only

"*Pede certo
Disseri sermoni: sermo merus.*"

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"If we adhere rigorously to this definition, shall we not exclude many candidates, from whom we should be sorry to pluck the well-earned wreath of poetic fame? All verses, where the subject is low or ridiculous, as the *Hudibras* of Butler; where it is simple and narrative, as the *Fables of Gay*; or even, where it is plaintive and melancholy, as the *Church Yard of Gray*, must be banished from the region of the *Muse*. *Parnassus* must be, 'all cliff,' without a single vale in all its circuit. None must then be deemed a poet, who cannot soar to its loftiest summit, on Epic, or Heroic wing. If we should form an index expurgatorius upon this principle, what havoc should we make among the minor poets? How many should we exclude, whom every lover of the *Muse* ranks, with grateful veneration, in the number of her inspired votaries?

"Elevation of sentiment, imagery, and creative fancy, are not to be found in poetry alone. They often belong as much to the orator. For where will you find nobler flights of imagination, loftier sentiments, bolder addresses to the passions, or more animated, we might say, modulated language, than in the *Oration*s of Cicero; not to mention those of our modern orators, whose eloquence, however, we would not scruple to compare with that of the most admired ancients?

"If we might argue from the name, poetry, we should naturally conclude, that the ancients themselves understood by the term, not those irregular modulations, which naturally arose from the impulse of strong and impassioned feelings, from grandeur of sentiment, from beauty, or boldness of imagery; but something more artificial and elaborate; something which demanded more effort and ingenuity to form, than merely arose from the effusions of a glowing heart?

"Is not, then, the proper and peculiar characteristic of poetry, that metre or rhythm, which the ear so easily distinguishes, and with which it is so unspeakably delighted? Is not this the great distinction between the modulation of poetry and prose; that the one is regular, determined by certain laws, and returning upon the ear at stated periods; whilst the other has no standard but the general sense of harmony, and is infinitely irregular and various? The imagery or sentiment is a mere circumstance, which does not constitute, however it may adorn, poetic composition. We can suppose nonsense in prose. Can we not equally suppose nonsense in poetry? And yet, shall there not be an essential difference between poetic and prosaic jargon? If so, something else, besides the sentiment or sense, is the boundary between them. And what is this but that metre or melody, without which, the language which conveys the loftiest sentiments may be indeed poetical, but can never be poetry itself."

I shall not pretend to decide absolutely, upon the strength or weakness of the foregoing arguments. I shall be happy to hear them fully discussed in the ensuing conversation, from which I promise myself both instruction and entertainment.

At present, I find myself disposed to rest in some such general conclusion, as the following.

To finished and perfect poetry, or rather to the highest order of poetic compositions, are necessary, elevation of sentiment, fire of imagination, and regularity of metre. This is the summit of *Parnassus*. But from this sublimest point, there are gradual declinations, till you come to the region of prose. The last line of separation is that of regular metre. And in common language, not having settled with precision the nature or boundaries of either, we often apply the poetic cha-

character with great latitude to compositions, which have more or less of the preceding qualities, but which are formed into uniform and regular verse. Often the name is given to works, which have nothing to distinguish them, but mere number. What has not this metrical modulation, we call poetical; and what has it, we call prosaic, solely upon account of the sentiment. For poetry and prose, like two colours, easily distinguishable from each other in their pure, unmixed state, melt into one another by almost imperceptible shades, till the distinction is entirely lost. Their gene-

ral characters are widely different. Their approximations admit of the nearest resemblances.

With respect to mere number, the difficulty is not great, in the present cultivated state of language, for any person, of a tolerable ear, to tag together lines, the music of which shall be flowing and agreeable. Hence the multitudes of indifferent poets, who abound amongst us! But it has been justly observed, that a state of cultivated society is not favourable to those bolder exertions of poetic fancy, which elevate, astonish, and delight the mind.

[*To be continued.*]

SOME ACCOUNT OF THE CITY OF MANILLA, ITS ENVIRONS AND INHABITANTS.

BY M. PAGES.

(*Concluded from Page 48.*)

THE information I gained during a residence of six months at the Bissaye Islands, and at Luconia; and what I saw of the country and its inhabitants, gave me a very high idea of the advantages which might be drawn from all the Philippine Islands. They produce corn, rice, and grain, in abundance, the exportation of which to different parts of India would yield considerable profit; for the Dutch are in want of rice and corn in Batavia, and the peninsula of India receives corn and grain from Surat at a considerable expence. Sugar, which the neighbourhood of Manilla produces in abundance, and which might be greatly increased, would, if it was exported to India, share part of the lucrative commerce which the English and Dutch carry on in that article. The profits on this commerce must be very considerable, since the English clandestinely carry it from the ports of Batavia and Malacca, where it is made,

I have since found that this was a valuable part of their commerce at Bombay, Surat, Muscat, Bender, Abouchier, and Bassora.

It is true, the cultivation of indigo and cocoa is not carried to any considerable extent at the Philippines; but this arises from the want of industry, and a market. The first of these productions is almost wild, and requires but little labour to cultivate. It would have a very considerable sale in all parts of India, and every body knows the great price it bears in Europe: it would succeed well in these islands, and is of a quality superior to that of Malacca.

The woods and barks proper for dying, ebony, and in general all the valuable woods of the hot countries, which are used in furniture and joinery, are in this country in very great abundance; and it appeared to me surprizing, that the small quantity of these woods that the Indians use is first bought by the Chinese,

and by them sold again to the Indians, or to the Europeans, who carry them to Europe or India. This branch of commerce may become very extensive, if the Spaniards will give themselves the trouble to go into the forests in search of them.

Cotton abounds in the Philippine Islands, and by the great industry of the Indians, some of the first manufactures of cotton cloths might be made, which would consequently reduce the price of those of India and China. I never saw work carried on with so much ease and facility as by the Indians of this country. They know how to prepare and use with great taste the most beautiful colours, which they extract from plants, woods, and the barks of trees, which grow in the forests. There is scarcely a house in the Bissaye Islands in which there is not a weaver by trade; and nothing is necessary but property to excite and cherish their industry, to procure from them the finest cloths, and in the greatest taste.

The facility with which this branch of trade might be carried on, and which forms almost half the commerce, in point of value, between India and Europe, appeared to me, from its great consequence, to merit the strictest attention, and the utmost care to make it succeed.

The iron mines, which they had begun to work in the parts called Laguna and Cagayan, but which they have abandoned, for want of knowledge, may afford a good branch of commerce with all parts of India, as part of the iron used there is imported from Europe. Gold dust also, which they buy of those Indians, who are almost savages; and pearls, which may be caught on the coasts of the Bissaye Islands, are such valuable objects of commerce, that they should endeavour to gain, from the Spanish missionaries in those parts, every information respecting them, in order to

reap the benefit of all the profit such rare resources could yield.

The woods of the Bissayes grow plenty of pepper: I have seen this myself, and I also saw a small branch of the clove-tree, which was brought out of the woods, to use medicinally. I do not, however, affirm any thing respecting the latter production, the quality of which may be inferior, and of which I could not be assured. The branch I saw appeared to have belonged to a tree; but that conclusion seems to me to require that proper enquiries should be made as to its existence. I also saw some nutmegs, which came from the neighbourhood of Laguna; I did not, indeed, think them as good as those of the Maluccas; but then it is well known, that trees, of which no care is taken, generally produce very indifferent fruit. I have no doubt, from the authentic information I have received, but that there are in the Spanish territories, on the island of Mindanao, many cinnamon trees. This spice, like the nutmegs of Luconia, has but a middling flavour; but then this want of flavour, which differs, however, very little from our cinnamon, I also attribute to a want of care and cultivation. The example of the riches which a trade in pepper, cinnamon, nutmegs, and cloves, has produced to the Dutch, ought to excite the attention of the Spaniards to the three first of those productions, which are to be found in the woods of the Philippine Islands, and perhaps to the fourth.

There are also, in the woods of the Bissaye Islands, some bee-hives, which produce a quantity of wax; birds nests, cocoas from whence they extract an oil, and get a kind of flax; some oil of wood, and many other things, each of which would form a small branch of commerce for the different parts of India, and which I never saw neglected by industrious people.

After this detail of rich productions,

tions, susceptible of cultivation and augmentation, with which these isles abound; if we consider the Indians who inhabit them, and their numbers, we must conclude, that such possessions are capable of any improvement, if properly attended to. The address, the activity, and courage of the inhabitants, I have beheld on many occasions. The best warriors among them are those of Bohal and Cavite, and those of the other islands who have had an opportunity of being trained, are little inferior to them. It is surprizing that a country, thus deprived of the knowledge of the Europeans, should produce ship-builders, pilots, and mariners, and, in fact, every thing necessary to navigation. At Cavite, Pangassiman, and other places, they often build even ships of the line, which indeed have not the elegance of ours, but are in very good proportion, and very strong. The *abaca*, or the fibres of a species of banana tree, serves them to make cordage and cables: they also make use of a kind of excrecence, or black fibres from a tree, called *cabo-negro*. The trees produce different kinds of tar, of which the same use is made as in Europe. The flax, which they get from the nut of the cocoa-tree, serves them to caulk with; and they pay their vessels with a stuff, composed of oil and plaister. The iron mines supply metal for the anchors, bolts, and nails, necessary for a ship. The Indians may be said to be born seamen by their agility, readiness, and residence by the sides of the sea or the rivers. These men, by their own ingenuity, are at once carpenters, caulkers, weavers, sailors, and rope-makers. What I advance respecting their abilities, I speak from my own knowledge. If to this account I have given of the productions of these countries, of the industry and abilities of the inhabitants, which could furnish, by means of its interior and exterior commerce, almost

every thing that is brought from India; if to this we add, that this country affords plenty of wood for ship-building, and every thing necessary for a navy, that a number of Indians might be spared for building and equipping the fleet, without any considerable prejudice to the cultivation of the earth, we should soon see this new navy equal that which is sent from Europe to India, both for war and commerce. If we consider the situation of the Philippine Islands, we shall see that they are capable of supporting a commerce with Spain; the trade in the productions of India would soon become their own, and they could also carry on the present trade to Peru and New Spain, by the South Sea, at a much less expence. These islands have very good ports, and Manilla is very commodiously situated for the commerce both with Europe and India; and perhaps a more advantageous passage might be found by Cook's Straights. As for the trade to the South Sea, it might be carried on from a safer port, situated in the east part of the island of Luconia, at a place named Naga, the situation of which would shorten the passage across the Archipelago, which is very difficult during the time of the westerly monsoons.

The vicinity of these islands to China, enables them to procure from the Chinese that frequent them, those productions as are not in these islands, as tea, china, and silk. They might also procure from that country and Bengal, some artificers for the finer sorts of cloth, who could improve the Indians: this might be easily effected, as emigrations from China are very frequent. The want of a judicious plan of political œconomy alone has hitherto rendered these islands of very little service, and in some respects absolutely useless to the Spaniards.

SINGULAR ANECDOTE OF A DIVER.

OF all the divers who have given any information from the bottom of the ocean, the famous Nicolas Pesce, mentioned by Rincher, is the most celebrated; the veracity of this account is not in all respects to be depended on, though Rincher assures us he had it from the archives of the kings of Sicily. This famous diver, by his great skill in swimming, and perseverance under water, was surnamed the Fish. This man from his infancy had been used to the sea, and gained a livelihood by diving for corals and oysters, which he sold to the villages on shore. From his long acquaintance with the sea, it at length became almost his natural element: he has been known to spend five days amongst the waves, without any other provision than what he caught there. He often swam over Sicily to Calabria, a most dangerous passage; and frequently would swim among the gulphs of the Lipari Islands, without the least apprehension of danger.

Some mariners one day observed something at a distance from them in the sea, which they supposed to be a sea-monster; but upon a nearer view, they found to be Nicolas, whom they took into their ship. When they questioned him where he was going on so rough a sea, and at such a distance from land, he produced a packet of letters, fastened up in a leather bag, which he was carrying to one of the towns in Italy. After stopping with them some time, and eating a hearty meal, he took his leave, and jumped into the sea, to pursue his voyage.

Nature seemed to have assisted him in a peculiar degree to bear the hardships of the deep; for the spaces between his fingers and toes were webbed like a goose, and his chest became so very capacious, as

to enable him to take in at one respiration as much breath as would last him the day.

The fame of this extraordinary man soon reached the ears of Frederic, King of Sicily, who, excited by a natural curiosity, ordered that he should be brought before him. The king thought this a fair opportunity to gain some certain intelligence concerning the Gulph of Charybdis; he therefore commanded the poor diver to explore the bottom of this dreadful whirlpool, and ordered a golden cup to be flung into it, by way of incitement. Nicolas, conscious of the danger he was exposed to, ventured to remonstrate; but the hopes of reward, the desire of pleasing the king, and the encreasing of his own fame, at length prevailed. He immediately jumped into the gulph, and was instantly invisible. The king and his attendants waited with great anxiety for three quarters of an hour on the shore, and at last perceived him buffeting the waves with one hand, and holding the cup in triumph in the other; the cup was immediately made the reward of his bold adventure. He was allowed time to refresh himself, and was then brought again before the king, to relate the wonders he had been witness of. He declares, if he had been apprized of half the dangers he had to encounter, he should never have obeyed the king's command. There are four obstacles, he says, which render the gulph terrible, not only to men, but even to the fishes who inhabit it. The first, is the great force of water bursting up from the bottom, which requires great strength to resist; secondly, the abruptness of the rocks, threatening destruction on every side; thirdly, the force of the whirlpool, dashing against those rocks; and, fourthly, the quantity
and

and size of the polypus fish, some of which appear as large as men, and stick against the rocks, projecting their fibrous arms to entangle every thing that approaches. He was then asked how he so readily found the cup; he replied, that it had been carried by the waves

into the cavity of a rock, against which he himself struck in his descent. The king wishing for further information, prevailed on this unfortunate man to venture a second time. He went down, but was never since heard of.

DERIVATION OF THE WORDS SHROVE-TUESDAY.

SHRIVE is an old Saxon word (of which *Shrove* is a corruption), and signifies Confession.—*Shrove Tuesday* signifies Confession-Tuesday; on which day all the people in every parish throughout England (during the Romish times) were obliged to confess their sins one by one, to their own parish priests in their own parish churches; and, that this might be done the more regularly, the great bell in every parish was rung at ten o'clock (or perhaps sooner), that it might be heard by all, and that they might attend, according to the custom

then in use. And as the Romish religion has given way to a much better, the Protestant religion, yet the custom of ringing the great bell in our ancient parish churches, at least in some of them, yet remains, and obtains in and about London the name of *Pancake-bell*; perhaps because, after the confession, it was customary for the several persons to dine on *pancakes* or *fritters*. Latter churches indeed have rejected that custom of ringing the bell on Shrove-Tuesday, but the usage of dining on *pancakes* or *fritters*, and such like provision, still continues

BURIAL OF ABELARD AND HELOISA.

SINCE the year 1142 and 1163, hath the abbey of the Paraclet, in the diocese of Troyes, and province of Champagne, possessed the remains of the unfortunate Abelard and Heloisa. After having been at various periods deposited in different parts of the abbey-church, another removal of them took place upon the 6th day of June, 1780, by order of the then abbeys, Madame de Roucy, with the following ceremonies. A priest placed the remains of the tender couple, in two divisions, in a leaden coffin, which, after being exposed to view in a conspicuous part of the church,

during a quarter of an hour, was carefully closed and fastened down. It was then with great religious pomp carried first into the choir of the nuns, and then to its destined place under the altar, where a tomb of black marble, with the following inscription, now contains it:

"Hic sub eodem marmore jacent hujus Monasterii Conditor PETRUS ABELARDUS & Abbatissa prima HELOISA; olim famulis ingenio, amore, insaufis nuptiis & penitentia, nunc aeterna quod speramus felicitate conjuncti.

Petrus obiit anno 1142.

Heloisa - - - 1163.

Curis Carole de Roucy, Paracleti Abbatissae.
MDCLXXX.

REVIEW OF NEW PUBLICATIONS.

FOREIGN.

GESCHICHTE DES REGIERUNG
CARLE DES GROSSEN, or the *His-*
tory of Charlemagne. By D. H.
Hegewisch, 8vo. Hamburg, 1791.

OUR author, some time ago, sent forth a smaller work, entitled *An Essay on the Life and History of Charlemagne*, which may be considered as the ground-work of the history now before us. The history of Charlemagne is well known, but our author has, by bestowing great pains, collected a great variety of matter, which he has illustrated by judicious remarks. His intention, however, is not so much to become the biographer of Charlemagne, as to afford an idea of the state of the people over whom he reigned. In doing this he has shewn both his industry and judgment; yet it has been with him as with most other authors who have written on periods so remote, he has been under the necessity of giving only outlines of various parts. To investigate the manners of the people over whom this prince reigned; to search the leading features of the civil constitution and government, and to point out the manner in which he acted in that respect, was our author's chief intention.

Mr. Hegewisch has advanced many opinions which are new or uncommon. Thus he supposes the Saxons to have been originally a branch of the Swedish and Danish nations, and a people altogether different from the Franks, who, he thinks, came into Germany after the time of Tacitus. But his opinion respecting the Saxons who came over to Britain, seems to us to have less probability. History has informed us that they came over first as pirates, and afterwards as auxiliaries; but our author thinks they came as Roman mercenaries.

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Among other ingenious remarks, are those he makes on the origin of the present government of the German empire. In these he endeavours to shew how the present mixture of democracy, aristocracy, and monarchy, might have arisen from the state in which Tacitus describes the first German nations to have been.

Mr. Hegewisch combats Mr. Gibbon in many things which that gentleman has advanced respecting Charlemagne, and we think with success.

CONSTITUTIONS DES PRINCIPAUX
ETATS DE L'EUROPE, &c. or,
*The Constitutions of the principal
European States, and of the United
States of America.* By M. De la
Croix. 2 Vols. Paris, 1791.

At a time when political affairs engross the attention of a great part of Europe, an analysis of the political constitutions of states and kingdoms must be received with pleasure. M. de la Croix has given us a series of discourses, which appear to have been intended as a review of the various constitutions applied to the present situation of France. Our author composed them while the National Assembly was occupied in forming their new code of laws, with a view to present to the French legislators such lights as history could furnish. His view in publishing it appears to be, to display the superior excellence of the new French constitution. But whatever might have been his intention, the possession of a clear analytical history of the constitution of the European States is a valuable addition to the republic of letters.

Yet the form of the work does not so much resemble an history, as a species of discussion on various
R circum-

circumstances, in which he traces the sources and consequences of the defects he has observed, and explains the introduction of any particular form.

Having first given an analysis of the constitution of some of the celebrated statutes of antiquity, he proceeds to review the German, Polish, Swedish, Danish, and Prussian governments, the constitution of the republics of Venice, Genoa, Lucca, St. Marino, Holland, and the American States.

As his work is not professedly historical, we shall chiefly remark on his political and philosophical observations. In his preliminary discourse he traces the social contract, from the reciprocal duties of parent and child, to the connections formed in larger societies, and then proceeds to analyse Aristotle's maxims of government, the government of Athens and of Rome, with the laws of Solon, and opinions of Cicero. In his remarks, our author evidently shews that his favourite system is that of a mixed monarchy.

M. de la Croix does not dispute the causes of the decline of the Roman empire, as assigned by Montesquieu; but observes, that the laws, which were good under a monarchy, were by no means adapted to the dominion of the senate, consequently there remained a constant cause for altercation, which was fully sufficient to involve Rome in destruction.

To explain the cause why mankind have continued so long ignorant of the true principles of government, he observes, that before a large mass of light can be diffused among mankind a number of distinct sparks shine for an instant, or are repelled by force of habit. Men who have been capable to instruct, have lived in different ages, have been destitute of authority, and have seldom been heard by the multitude. Even after the art of printing became general, prejudices prevailed,

power had gained an ascendancy, and if government instituted professors of laws, it was always with intention to descend on the existing laws, and not to propose innovations.

The constitution of the Germanic empire is treated at large. Speaking of the Electors, he says, "We may trace the progress of usurpation in these points; the officers of the Emperor make themselves officers of the empire, arrogate to themselves exclusive privileges, and from servants they become masters."

Of the army of the empire he observes, That it is not formidable on entering a campaign; that their quotas are incomplete, and their discipline no better than that of a common militia: but that we must not judge of the real force of the empire by those appearances, as many of the circles which send only a few men to the army of the empire, can furnish very powerful armies.

Speaking of the Prince of Hesse, our author calls to mind his treaty with England last war, "when, (says he,) to swell his income, he delivered so many of his wretched subjects, or rather slaves, to be butchered, under the flag of despotism. They were sold as beasts of hire, transported to distant regions to murder those who never injured them."

As much has been said of the conduct of the French Assembly respecting Alsace, we shall insert what he advances in vindication of the National Assembly.

Our modern prelates and petty princes (says he) attempt to frustrate the plans of wisdom and of justice. To retain over Frenchmen the rights of servitude, which humanity has abolished, they dare to call in the aid of treaties to support their claims. If we must appeal to treaties; if natural justice has no voice in this dispute, let them not refer to the treaty of Westphalia which, it is acknowledged, imports that the cities and the seigneuries of Alsace shall be maintained in the same state, and that the lines of France shall only exercise the rights which belong to the house of Austria. Let them

read

read the treaty of *Riswyk*; in that, they will see that the emperor and the empire cede to France, *Landau*, with its territory; *Straßburg* with all its dependencies, situated on the left borders of the Rhine, all the rights of sovereignty, and all other rights. They will also see, in the fourth article of the same treaty, that all the places, and all the rights, which were possessed by the French, out of *Alsace*, shall be restored; from which M. De Mably justly infers, that all the reunion that respects the interior of *Alsace*, not having been reclaimed, are valid, and consequently form a part of the French dominions.

If the Empire and France, that were at war, annulled by mutual consent, by the treaty of *Riswyk*, that of *Westphalia* for the interior part of *Alsace*, the territory of *Landau* and the dependencies of *Straßburg* situated on the left side of the Rhine; if the conditions on which France relinquished *Fribourg* and all the forts which she had constructed on the Rhine, were that she should enjoy all the rights of sovereignty over the countries ceded to her; the Princes of the Empire could not retain, over the lands comprized in this compact, any other pretensions than those common to the French nobility; nor can they have the right of depriving their vassals of those advantages and privileges which are to be extended to every subject who acknowledges the nation, the law, and the king, for their sovereigns.

Our author closes his view of the Germanic constitution as follows.

Ancient writers or legislators have too much extolled this form of government; modern writers have too much depreciated it. There are doubtless many imperfections and essential faults: but although our own is so much superior, are we sure that it will meet with universal approbation, or that we shall not be obliged to rectify some parts of it? Time and experience alone can point out what is vicious in the regulations of a large association. One of the most striking errors in the constitution of the German Empire is, that the power of its chief is too limited as Emperor; and too great as a sovereign of his own hereditary states; all the princes are too independent in their respective territories: the diet is too unwieldy and inactive a body for them to be awed by its threats. If he had a greater repressive force, a power truly executive, he would restrain the tyranny of inferior despots, who are guilty of a thousand actions of injustice in their states; who debase the coin, favour the nobility, sell their subjects, impose arbitrary taxes, and manifest a criminal indulgence for the members of their own college, as they may stand in need of it in their turns. It would be no paradox

to maintain that the actual state of Germany is nearly the same with that of France, under the second race of our kings, and at the commencement of the third. Our Dukes of Burgundy, our Counts of Champagne, were they not sovereigns in their states? The king was circumscribed in his domains. The policy of our kings has produced the difference. They have augmented their power at the expence of their vassals, while in Germany, the vassals have encroached on the power of their Emperor. The chief of the French monarchy is no longer elective, the chief of the empire is become so. In France, the grand officers of the crown possessed provinces and principalities, and now receive wages: in Germany, they are no longer paid, but they possess estates and kingdoms. Before they give a sanction to his election they prescribe laws to the emperor. In France, the king received no laws from his subjects; they all originated from him. In Germany, the empire and emperor are two things very distinct: in France, the monarch and monarchy are one. It was never said, the king and France: but they still say the emperor, and the empire.

Notwithstanding all the vices of the Germanic constitution, there is reason to think that it will long retain its present form. Liberty is with difficulty restored in a country which is divided into several sovereignties, because the plans of the inhabitants are not uniform. If the subjects of one prince are discontented, and wish to shake off the yoke, the subjects of another have not the same desire, and will not second their resolutions. Thus the vassals of the same empire cannot depend on reciprocal aid, while the princes will mutually support each other. Their dominion will probably continue for ages; while the liberty of the subject is very distant and almost chimerical.

Five discourses are devoted to the Polish government. Its original constitution is examined; its partition, with the causes which led to this degradation, and the plans proposed by *Rousseau* and *De Mably* for a more perfect form of government, are analyzed; and the preference is given to the sentiments of the former. The principal doctrines enforced in these discourses, are the debasing influence of vassalage, the oppressive spirit of nobility, and the horrors that attend elective monarchies. After the power of a monarch is so effectually restrained, that he cannot possibly abuse it to the prejudice of his subjects, M. De

La Croix highly approves every external mark of reverential awe, and proposes the etiquette observed at the Polish court, as a model for France. As an account of the ceremony observed at the Assembly of the Diet may be amusing to our readers, and as M. De La Croix's remarks on it will afford another specimen of his works, we shall translate the passage.

The senators and their deputies have each their distinct chamber. The deputies choose their president, before they proceed to business. When the election is made, the two chambers unite, the deputies kiss the king's hand, and the members of the Diet take their places. The king is seated on a throne, elevated at one extremity of the hall; the ten officers of the State are placed at the opposite extremity in chairs of state; the bishops, palatines, and governors of castles, are ranged in three rows on each side of the throne, also in chairs of state. Behind these are seated the deputies, on benches covered with red cloth. The senators remain covered, the deputies uncovered. The appearance of majesty is truly august. When the king is disposed to speak, he rises from his throne, steps forward a few paces, and calls the ministers of state. The grand officers of the crown, who occupy the lower places of the senate, immediately approach his sacred person: the four grand marshals strike the ground with their staffs of office; and the first in rank proclaims that the king is going to speak. Thus it is with justice that Voltaire remarks, that to the eyes of strangers, the King of Poland seems to be the first sovereign in Europe as to regal power, whereas he is in fact the last.

This respect, this veneration, for the chief of a nation, is truly noble. Wretched may be the people (*malheur au peuple*) who omit to encircle, with all the splendor of majesty, the prince whom they have placed on the throne. The less he is exalted, the more they are debased. Let there be no sovereign in a nation, or let the appearance of him who is placed at the head be rendered august, that all who are inferior may still appear in respectful dignity. The King of England, served in his palace by his officers on their knees, dignifies the nation, whose representatives with him to limit his power.

The convulsions which have agitated Sweden, from the earliest periods of its history, to the late revolution, afford many subjects for

political discussion, and furnish our philosopher with too good an opportunity to expatiate on the necessity of an equipoise in a State, that each order may support the whole, and not destroy each other. As it was in Sweden alone that the peasants were considered as a distinct order, and had a voice in the government. He contemplates the influence which this regulation had on the other orders, of sovereign, nobles, and ecclesiastics. Voltaire, having remarked, that in Sweden and Denmark the despotism of the sovereign arose from the attempts of the people to suppress their tyrannic nobles, and not, as in most other countries, from a combination of king and nobility against the people, M. De La Croix takes occasion to give the following lesson to his countrymen.

These ideas, replete with wisdom, manifest to us the danger to which a people are exposed, whenever they suffer themselves to be transported with jealousy and rage. Despotism seizes the moment to impose on their heated minds; and taking advantage of the troubles and weakness of the State, exalts itself above the laws, treads, with feet of brass, on every constitution, violates oaths, and looks down on subjects oppressed or dispersed by fear, deprived of the courage to speak of their privileges, and prepared to obey the will of their master. How much wiser is that nation, which, instead of debilitating itself by vain and unjust pretensions, acquire strength by uniting round a centre of power, consisting in the love of good, respect for every kind of property, desire to maintain order, and a determination to yield to nothing but justice and the law.

In a very pleasing epitome of the history of Venice, and of the formation of that Republic, the author traces the steps by which the aristocracies acquired and confirmed their exorbitant power, to the total exclusion of the people. In the view which he gives of the political history of Holland, M. De La Croix cannot be exculpated from the charge of partiality.

In his account of the English government, the author takes the

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Abbé De Mably, M. De Lolme, the *New Jersey Farmer*, and *Blackstone*, for his guides; and as long as he follows these guides, his descriptions are accurate and satisfactory. In other parts he falls into considerable errors. For example, he alleges, as a reason why Lord George Gordon was not immediately imprisoned for exciting a tumult, because he claimed *his privilege as a peer of the realm*.

After he has taken an extensive view of the British constitution, and given its various parts the honours which they deserve, he presents us with a summary of its defects. His censure of our penal laws is just; and we sincerely wish that the legislature would take away that opprobrium which the temper of the times by no means deserves. Adopting the sentiment of M. De Condorcet, he observes, that many of our edicts are too execrable to be put into execution; and that our judges, who are not destitute of humanity, evade the law by subterfuges, rather than sacrifice their fellow-creatures. The other defects are put into the mouth of a third person, who objects that our religious liberty is incomplete; that heavy and absurd restraints are laid

on some branches of commerce; that imprisonment for debt, and pressing sailors, are cruel and unjust acts; that unequal representation, and the power given to the Crown to prorogue parliament at pleasure, are enormities in the constitution; and that the briberies practised, and the tumults excited, in our borough elections, are a disgrace to the nation. To these charges, is subjoined a lesson of reproof, which their new constitution will enable every Frenchman to give to the English. As this is too long to be inserted, and too important to be curtailed, we shall only transcribe the first paragraph, and refer to the work itself for the remainder. "If those vices, which swarm around accumulated wealth, extinguish public spirit, destroy morals, and make people brazen-faced, (*qui donnent à un peuple l'aspect hardi de l'impudence*) have not rendered the English incapable of instruction, we would tell them—The Liberty that once had its seat in the midst of you is banished, for she delights in virtue alone." Thus we see the English nation does not stand so high in the opinion of this learned Frenchman as we could wish.

BRITISH PUBLICATIONS.

A VINDICATION OF THE RIGHTS OF WOMAN: With Strictures on political and moral Subjects. By Mary Wollstonecraft.

THIS lady is known to the world by her answer to Mr. Burke, and we now behold her employing her pen in behalf of her own sex. This book is dedicated to M. Talleyrand-Périgord, late Bishop of Autun. Some passages in that gentleman's celebrated report on education has, it seems, displeased. She thus addresses him:

Consider, Sir, dispassionately, these observations—for a glimpse of this truth

seemed to open before you when you observed, 'that to see one half of the human race excluded by the other from all participation of government, was a political phenomenon that, according to abstract principles, it was impossible to explain.' If so, on what does your constitution rest? If the abstract rights of man will bear discussion and explanation, those of woman, by a parity of reasoning, will not shrink from the same test: though a different opinion prevails in this country, built on the very arguments which you use to justify the oppression of woman—prescription.

Consider, I address you as a legislator, whether, when men contend for their freedom, and to be allowed to judge for themselves respecting their own happiness, it be not inconsistent and unjust to subjugate women, even though you firmly believe that you are acting in the manner best calculated

to promote their happiness? Who made man the exclusive judge, if woman partake with him the gift of reason?

In this style, argue tyrants of every denomination, from the weak king to the weak father of a family; they are all eager to crush reason; yet always assert that they usurp its throne only to be useful. Do you not act a similar part, when you force all women, by denying them civil and political rights, to remain immured in their families groping in the dark? For surely, Sir, you will not assert, that a duty can be binding which is not founded on reason? If indeed this be their destination, arguments may be drawn from reason: and thus augustly supported, the more understanding women acquire, the more they will be attached to their duty—comprehending it—for unless they comprehend it, unless their morals be fixed on the same immutable principle as those of man, no authority can make them discharge it in a virtuous manner. They may be convenient slaves, but slavery will have its constant effect, degrading the master and the abject dependent.

But, if women are to be excluded, without having a voice, from a participation of the natural rights of mankind, prove first, to ward off the charge of injustice and inconsistency, that they want reason—else this flaw in your NEW CONSTITUTION, the first constitution founded on reason, will ever shew that man must, in some shape, act like a tyrant, and tyranny, in whatever part of society it rears its brazen front, will ever undermine morality.

In an advertisement we are told that the work extends to two volumes.

This volume consists of an Introduction, and thirteen chapters, the subjects of which are, I. The rights and involved duties of mankind. II. and III. The prevailing opinion of a sexual character discussed. IV. Observations on the state of degradation to which woman is reduced by various causes. V. Animadversions on some of the writers who have rendered women objects of pity, bordering on contempt. VI. The effect which an early association of ideas has upon the character. VII. Modesty.—Comprehensively considered, and not as a sexual virtue. VIII. Morality undermined by sexual notions of the importance of a good reputation. IX. Of the pernicious effects which arise from the unnatural

distinctions established in society. X. Parental affection. XI. Duty to parents. XII. On national education. XIII. Some instances of the folly which the ignorance of women generates; with concluding reflections on the moral improvement that a revolution in female manners may naturally be expected to produce.

We have perused this volume with great pleasure; it contains a vast variety of reflections, solid and entertaining; and although we cannot wholly agree with our fair authoress in all the points she contends for, yet to shew her we are much pleased with her work, we shall be pretty copious in our review of it.

In the Introduction she says,

After considering the historic page, and viewing the living world with anxious solicitude, the most melancholy emotions of sorrowful indignation have depressed my spirits, and I have sighed when obliged to confess, that either nature has made a great difference between man and man, or that the civilization which has hitherto taken place in the world has been very partial. I have turned over various books written on the subject of education, and patiently observed the conduct of parents, and the management of schools; but what has been the result?—a profound conviction that the neglected education of my fellow-creatures is the grand source of the misery I deplore; and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. The conduct and manners of women, in fact, evidently prove that their minds are not in a healthy state; for like the flowers which are planted in too rich a soil, strength and usefulness are sacrificed to beauty; and the flaunting leaves, after having pleased a fastidious eye, fade, disregarded on the stalk, long before the season when they ought to have arrived at maturity.—One cause of this barren blooming I attribute to a false system of education, gathered from the books written on this subject by men who, considering females rather as women than human creatures, have been more anxious to make them alluring mistresses than rational wives; and the understanding of the sex has been so bubbled by this specious homage, that the civilized women of the present century, with a few exceptions, are only anxious to inspire love, when they ought to cherish a nobler

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nobler ambition, and by their abilities and virtues, exact respect.

In a treatise, therefore, on female rights and manners, the works which have been particularly written for their improvement must not be overlooked; especially when it is asserted, in direct terms, that the minds of women are enfeebled by false refinement; that the books of instruction, written by men of genius, have had the same tendency as more frivolous productions; and that in the true style of Mahometanism, they are only considered as females, and not as a part of the human species, when improvable reason is allowed to be the dignified distinction which raises men above the brute creation, and puts a natural sceptre in a feeble hand.

And again—

My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their *fascinating* graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone. I earnestly wish to point out in what true dignity and human happiness consists—I wish to persuade women to endeavour to acquire strength, both of mind and body, and to convince them that the soft phrases, susceptibility of heart, delicacy of sentiment, and refinement of taste, are almost synonymous with epithets of weakness, and that those beings who are only the objects of pity, and that kind of love which has been termed its sister, will soon become objects of contempt.

Dismissing then those pretty feminine phrases, which the men condescendingly use to soften our slavish dependence, and despising that weak elegance of mind, exquisite sensibility, and sweet docility of manners, supposed to be the sexual characteristics of the weaker vessel, I wish to shew that elegance is inferior to virtue, that the first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex; and that secondary views should be brought to this simple touchstone.

In the first chapter, on the rights and involved duties of mankind, we find some excellent remarks.

The civilization of the people of Europe, she thinks, very partial; much of which she ascribes to the introduction of hereditary honours, riches, and monarchy. She thus speaks of Rousseau's opinion.

Impressed by this view of the misery and disorder which pervaded society, and fatigued with jostling against artificial foibles, Rousseau became enamoured of solitude,

and, being at the same time an optimist, he labours with uncommon eloquence to prove that man was naturally a solitary animal. Misled by his respect for the goodness of God, who certainly—for what man of sense and feeling can doubt it!—gave life only to communicate happiness, he considers evil as positive, and the work of man; not aware that he was exalting one attribute at the expence of another, equally necessary to divine perfection.

Again—

Rousseau exerts himself to prove that all *was* right originally: a crowd of authors that all is *now* right: and I, that all *will* be right.

After being very severe on kings, our author's remarks, and we think with great justice, that every profession, in which great subordination of rank constitutes its power, is highly injurious to monarchy. Her reflections on the army are certainly severe, but as certainly just; and we are happy to find one female, who has sense and spirit enough to think of this profession as it deserves.

A standing army, for instance, is incompatible with freedom; because subordination and rigour are the very sinews of military discipline; and despotism is necessary to give vigour to enterprises that one will directs. A spirit inspired by romantic notions of honour, a kind of morality founded on the fashion of the age, can only be felt by a few officers, whilst the main body must be moved by command, like the waves of the sea; for the strong wind of authority pushes the crowd of subalterns forward, they scarcely know or care why, with headlong fury.

Besides, nothing can be so prejudicial to the morals of the inhabitants of country towns as the occasional residence of a set of idle superficial young men, whose only occupation is gallantry, and whose polished manners render vice more dangerous, by concealing its deformity under gay ornamental drapery. An air of fashion, which is but a badge of slavery, and proves that the soul has not a strong individual character, awes simple country people into an imitation of the vices, when they cannot catch the slippery graces of politeness. Every corps is a chain of despots, who, submitting and tyrannizing without exercising their reason, become dead weights of vice and folly on the community. A man of rank or fortune, sure of rising by interest, has nothing to do but to pursue some extravagant

travagant freak; whilst the needy *gentleman*, who is to rise, as the phrase turns, by his merit, becomes a servile parasite or vile pander.

In treating of the opinion of a sexual character, she often attacks the opinions of Rousseau in his *Emelius*, and Dr. Gregory in his *Legacy* to his daughters. Speaking of the causes that enslave women, she says,

Many are the causes that, in the present corrupt state of society, contribute to enslave women, by cramping their understandings and sharpening their senses. One, perhaps, that silently does more mischief than all the rest, is their disregard of order.

To do every thing in an orderly manner, is a most important precept, which women who, generally speaking, receive only a disorderly kind of education, seldom attend to with that degree of exactness that men, who from their infancy are broken into method, observe. This negligent kind of guess-work, for what other epithet can be used to point out the random exertions of a sort of instinctive common sense, never brought to the test of reason? prevents their generalizing matters of fact—so they do to-day, what they did yesterday, merely because they did it yesterday.

In this chapter she has another stroke at military men.

As a proof that education gives this appearance of weakness to females, we may instance the example of military men, who are, like them, sent into the world before their minds have been stored with knowledge, or fortified by principles. The consequences are similar; soldiers acquire a little superficial knowledge, snatched from the muddy current of conversation, and, from continually mixing with society, they gain what is termed a knowledge of the world; and this acquaintance with manners and customs has frequently been confounded with a knowledge of the human heart. But can the crude fruit of casual observation, never brought to the test of judgment, formed by comparing speculation and experience, deserve such a distinction? Soldiers, as well as women, practise the minor virtues with punctilious politeness. Where is then the sexual difference, when the education has been the same? All the difference that I can discern, arises from the superior advantage of liberty, which enables the former to see more of life.

As a reason for the prevailing opinion, that women were created for man, she remarks—

Probably the prevailing opinion, that woman was created for man, may have taken its rise from Moses's practical story; yet, as very few, it is presumed, who have bestowed any serious thought on the subject, ever supposed that Eve was, literally speaking, one of Adam's ribs, the deduction must be allowed to fall to the ground; or, only be so far admitted as it proves that man, from the remotest antiquity, found it convenient to exert his strength to subjugate his companion, and his invention to shew that she ought to have her neck bent under the yoke; because she, as well as the brute creation, was created to do his pleasure.

Let it not be concluded that I wish to invert the order of things; I have already granted, that, from the constitution of their bodies, men seem to be designed by Providence to attain a greater degree of virtue. I speak collectively of the whole sex; but I see not the shadow of a reason to conclude that their virtues should differ in respect to their nature. In fact, how can they, if virtue has only one eternal standard? I must therefore, if I reason consequentially, strenuously maintain that they have the same simple direction, as that there is a God.

Dr. Gregory, we have observed, in many respects meets our author's disapprobation, particularly with respect to his advice to a wife, not to let her husband know the extent of her affection. This naturally leads to the subject of love, and our readers will possibly not be displeased to have a lady's opinion on this subject.

Love, the common passion, in which chance and sensation take place of choice and reason, is, in some degree, felt by the mass of mankind; for it is not necessary to speak, at present, of the emotions that rise above or sink below love. This passion naturally increased by suspense and difficulties, draws the mind out of its accustomed state, and exalts the affections; but the security of marriage, allowing the fever of love to subside, a healthy temperance is thought insipid, only by those who have not sufficient intellect to substitute the calm tenderness of friendship, the confidence of respect, instead of blind admiration, and the sensual emotions of fondness.

This is, must be, the course of nature:—friendship or indifference inevitably succeeds love.—And this constitution seems perfectly to harmonize with the system of government which prevails in the moral world. Passions are spurs to action, and open the mind; but they sink into mere appetites,

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appetites, become a personal and momentary gratification, when the object is gained, and the satisfied mind rests in enjoyment. The man who had some virtue whilst he was struggling for a crown, often becomes a voluptuous tyrant when it graces his brow; and, when the lover is not lost in the husband, the dotard, a prey to childish caprices, and fond jealousies, neglects the serious duties of life, and the caresses which should excite confidence in his children are lavished on the overgrown child, his wife.

After combating a variety of opinions in favour of the present system of female education, she adds,

Let fancy now present a woman with a tolerable understanding, for I do not wish to leave the line of mediocrity, whose constitution, strengthened by exercise, has allowed her body to acquire its full vigour; her mind, at the same time, gradually expanding itself to comprehend the moral duties of life, and in what human virtue and dignity consist.

Formed thus by the discharge of the relative duties of her station, the marries from affection, without losing sight of prudence, and looking beyond matrimonial felicity, she secures her husband's respect before it is necessary to exert mean arts to please him and feed a dying flame, which nature doomed to expire when the object became familiar, when friendship and forbearance take place of a more ardent affection. This is the natural death of love, and domestic peace is not destroyed by struggles to prevent its extinction. I also suppose the husband to be virtuous; or he is still more in want of independent principles.

Fate, however, breaks this tie.—She is left a widow, perhaps, without a sufficient provision; but she is not desolate! The pang of nature is felt; but after time has softened sorrow into melancholy resignation: her heart turns to her children with redoubled fondness, and anxious to provide for them, affection gives a sacred heroic cast to her maternal duties. She thinks that not only the eye sees her virtuous efforts from whom all her comfort now must flow, and whose approbation is life; but her imagination, a little abstracted and exalted by grief, dwells on the fond hope that the eyes which her trembling hand closed, may still see how she subdues every wayward passion to fulfil the double duty of being the father as well as the mother of her children. Raised to heroism by misfortunes, she represses the first faint dawning of a natural inclination, before it ripens into love, and in the bloom of life forgets her sex— forgets the pleasure of an awakening passion, which might again have been

inspired and returned. She no longer thinks of pleasing, and conscious dignity prevents her from priding herself on account of the praise which her conduct demands. Her children have her love, and her brightest hopes are beyond the grave, where her imagination often strays.

I think I see her surrounded by her children, reaping the reward of her care. The intelligent eye meets hers, whilst health and innocence smile on their chubby cheeks, and as they grow up, the cares of life are lessened by their grateful attention. She lives to see the virtues which she endeavoured to plant on principles, fixed into habits, to see her children attain a strength of character sufficient to enable them to endure adversity, without forgetting their mother's example.

The task of life thus fulfilled, she calmly waits for the sleep of death, and rising from the grave, may say—Behold, thou gavest me a talent—and here are five talents.

From her observations on the causes of the degradation of women, we shall not make any extract, as she has not advanced any thing new. Her animadversions on the writers who have rendered women objects of pity, are chiefly on Rousseau, Fordyce, Dr. Gregory, and Lord Chesterfield. Of the celebrated works of Madame Genlis she says,

Madame Genlis has written several entertaining books for children; and her Letters on Education afford many useful hints, that sensible parents will certainly avail themselves of; but her views are narrow, and her prejudices as unreasonable as strong.

I shall pass over her vehement argument in favour of the eternity of future punishments, because I blush to think that a human being should ever argue vehemently in such a cause, and only make a few remarks on her absurd manner of making the parental authority supplant reason. For every where does she inculcate not only blind submission to parents, but to the opinion of the world.

She tells a story of a young man engaged by his father's express desire to a girl of fortune. Before the marriage could take place, she is deprived of her fortune, and thrown friendless on the world. The father practises the most infamous arts to separate his son from her, and when the son detects his villainy, and, following the dictates of honour, marries the girl, nothing but misery ensues, because forsooth he married without his father's consent. On what ground can religion or morality rest when

justice is thus set at defiance? In the same style she represents an accomplished young woman, as ready to marry any body that her *mamma* pleased to recommend; and, as actually marrying the young man of her own choice, without feeling any emotions of passion, because that a well educated girl had not time to be in love. Is it possible to have much respect for a system of education that thus insults reason and nature?

Many similar opinions occur in her writings, mixed with sentiments that do honour to her head and heart. Yet so much superstition is mixed with her religion, and so much worldly wisdom with her morality, that I should not let a young person read her works, unless I could afterwards converse on the subjects, and point out the contradictions.

We shall give our fair authoress's concluding section at large.

It is not necessary to inform the sagacious reader, now I enter on my concluding reflections, that the discussion of this subject merely consists in opening a few simple principles, and clearing away the rubbish which obscured them. But, as all readers are not sagacious, I must be allowed to add some explanatory remarks to bring the subject home to reason—to that sluggish reason, which supinely takes opinions on trust, and obstinately supports them to spare itself the labour of thinking.

Moralists have unanimously agreed, that unless virtue be nursed by liberty, it will never attain due strength—and what they say of man I extend to mankind, insisting that in all cases morals must be fixed on immutable principles; and, that the being cannot be termed rational or virtuous, who obeys any authority, but that of reason.

To render women truly useful members of society, I argue that they should be led, by having their understandings cultivated on a large scale, to acquire a rational affection for their country, founded on knowledge, because it is obvious that we are little interested about what we do not understand. And to render this general knowledge of due importance, I have endeavoured to shew that private duties are never properly fulfilled unless the understanding enlarges the heart; and that public virtue is only an aggregate of private. But, the distinctions established in society undermines both, by beating out the solid gold of virtue, till it becomes only the tinsel covering of vice; for whilst wealth renders a man more respectable than virtue, wealth will be sought before virtue; and, whilst women's persons are caressed, when a childish snimper shews an absence of mind—the mind will lie fallow. Yet, true voluptuousness must proceed from the mind—for what can equal the sensations pro-

duced by mutual affection, supported by mutual respect? What are the cold, or feverish caresses of appetite, but sin embracing death, compared with the modest overflowings of a pure heart and exalted imagination? Yes, let me tell the libertine of fancy when he despises understanding in woman—that the mind, which he disregards, gives life to the enthusiastic affection from which rapture, short-lived as it is, alone can flow! And, that, without virtue, a sexual attachment must expire, like a tallow candle in the socket, creating intolerable disgust. To prove this, I need only observe, that men who have wasted great part of their lives with women, and with whom they have sought for pleasure with eager thirst, entertain the meanest opinion of the sex. Virtue, true refiner of joy!—if foolish men were to fight thee from earth, in order to give loose to all their appetites without a check—some sensual wight of taste would scale the heavens to invite thee back, to give a zest to pleasure!

That women at present are by ignorance rendered foolish or vicious, is, I think, not to be disputed; and, that the most salutary effects tending to improve mankind might be expected from a revolution in female manners, appears, at least, with a face of probability, to rise out of the observation. For as marriage has been termed the parent of those endearing charities which draw man from the brutal herd, the corrupting intercourse that wealth, idleness, and folly, produce between the sexes, is more universally injurious to morality than all the other vices of mankind collectively considered. To adulterous lust the most sacred duties are sacrificed, because before marriage, men, by a promiscuous intimacy with women, learned to consider love as a selfish gratification—learned to separate it not only from esteem, but from the affection merely built on habit, which mixes a little humanity with it. Justice and friendship are also set at defiance, and that purity of taste is vitiated which would naturally lead a man to relish an artless display of affection rather than affected airs. But that noble simplicity of affection, which dares to appear unadorned, has few attractions for the libertine, though it be the charm, which, by cementing the matrimonial ties, secures to the pledges of a warmer passion the necessary parental attention; for children will never be properly educated till friendship subsists between parents. Virtue flies from a house divided against itself—and a whole legion of devils take up their residence there.

The affection of husbands and wives cannot be pure when they have so few sentiments in common, and when so little confidence is established at home, as must be the case when their pursuits are so different. That intimacy from which tenderness

should

should flow, will not, cannot subsist between the vicious.

Contending, therefore, that the sexual distinction which men have so warmly insisted upon, is arbitrary, I have dwelt on an observation, that several sensible men, with whom I have conversed on the subject, allowed to be well founded: and it is simply this, that the little chastity to be found amongst men, and consequent disregard of modesty, tend to degrade both sexes; and further, that the modesty of women, characterized as such, will often be only the artful veil of wantonness, instead of being the natural reflection of purity, till modesty be universally respected.

From the tyranny of man, I firmly believe, the greater number of female follies proceed; and the cunning, which I allow makes at present a part of their character, I likewise have repeatedly endeavoured to prove, is produced by oppression.

Were not dissenters; for instance, a class of people, with strict truth characterized as cunning? And may I not lay some stress on this fact to prove, that when any power but reason curbs the free spirit of man, dissimulation is practised, and the various shifts of art are naturally called forth? Great attention to decorum, which was carried to a degree of scrupulosity, and all that puerile bustle about trifles and consequential solemnity, which Butler's caricature of a dissenter brings before the imagination, shaped their persons as well as their minds in the mould of prim littleness. I speak collectively, for I know how many ornaments to human nature have been enrolled amongst sectaries; yet, I assert, that the same narrow prejudice for their sect, which women have for their families, prevailed in the dissenting part of the community, however worthy in other respects; and also that the same timid prudence, or headstrong efforts, often disgraced the exertions of both. Oppression thus formed many of the features of their character perfectly to coincide with that of the oppressed half of mankind; for is it not notorious that dissenters were, like women, fond of deliberating together, and asking advice of each other, till by a complication of little contrivances, some little end was brought about? A similar attention to preserve their reputation was conspicuous in the dissenting and female world, and was produced by a similar cause.

Asserting the rights which women in common with men ought to contend for, I have not attempted to extenuate their faults; but to prove them to be the natural consequence of their education and station in society. If so, it is reasonable to suppose that they will change their character, and correct their vices and follies, when they are allowed to be free in a physical, moral, and civil sense.

Let woman share the rights, and she will emulate the virtues of man; for she must grow more perfect when emancipated, or justify the authority that chains such a weak being to her duty.—If the latter, it will be expedient to open a fresh trade with Russia for whips; a present which a father should always make to his son-in-law on his wedding-day, that a husband may keep his whole family in order by the same means; and without any violation of justice reign, wielding this sceptre, sole master of his house, because he is the only being in it who has reason: the divine, indefeasible earthly sovereignty breathed into man by the Master of the universe. Allowing this position, women have not any inherent rights to claim, and by the sapient rule, their duties vanish, for rights and duties are inseparable.

Be just then, O ye men of understanding! and mark not more severely what women do amiss, than the vicious tricks of the horse or the ass for whom ye provide provender—and allow her the privileges of ignorance, to whom ye deny the rights of reason, or ye will be worse than Egyptian task-masters, expecting virtue where nature has not given understanding!

TRAVELS THROUGH CYPRUS, SYRIA, AND PALESTINE: *With a general History of the Levant. Vol. III. Translated from the Italian.*

In our Magazines for September and October we gave an account of the former volumes of this work. The present begins with a description of remarkable places in the neighbourhood of Bethlehem, as the ruins of the monasteries of Santa Paula, of the church of the shepherds, the well of the virgin Mary, and the grotto of the virgin's milk. Of this last place he says,

In pursuing our way towards Bethlehem, when we approached the church of St. Mary, we went to see a grotto situated on the south side of the city, and called the *Grotto of the Virgin's Milk*. The people of this place have a tradition, that Mary retired hither to avoid the persecution of Herod; and that she suckled her son here for some time.

This grotto, in the interior part, is divided into two; the remotest of which is the largest. The Greeks sometimes celebrate mass here; and, on this account, an altar has been erected in the middle of it. The arched roof, which is entirely the work of nature, is supported by different

fragments of pillars, constructed of Grecian marble. These, probably, are the remains of some buildings which formerly were annexed to it.

In the last grotto I observed some dead bodies, placed in certain cavities like sepulchres, which are seen throughout all Palestine, and which are cut out in the side of a large stone, in length and breadth equal to a human body. The sides of this grotto consist of a white kind of earth, which may be easily excavated. In substance it is somewhat between bole of Nocera and St. Paul's earth: it is of a gritty texture; very incompact; and the interior part of it abounds with small fissures. As it is of a calcareous and alkaline nature, it produces a strong effervescence with acids, and gives them a sweetish taste: when put upon the fire it turns red-hot, but it never grows hard like clay. Its whiteness, however, is changed into a dark ash colour. When a little of it is mixed with water, and taken as a draught, it is said to be very efficacious in procuring milk to women, whose breasts have become dry. Of the truth of this assertion I received so many convincing testimonies, that I have no reason to entertain any doubts respecting it. Both the Christian and Mahometan women employ it for this purpose.

The fathers of the Holy Land form this earth into small cakes, upon which they imprint the arms of Jerusalem; and, after consecrating them, distribute them to pilgrims. On account of this pious formality, these cakes have acquired the name of *our Lady's Milk*: but the ignorant vulgar assign various other ridiculous reasons for this appellation.

Between Bethlehem and Jerusalem our author met with some singular petrifications, of which he says,

Among the fields in this neighbourhood, there is one remarkable for the variety of petrifications, or rather natural productions of stone which are found in it. Some of these have the resemblance of olives, with the stalks adhering to them. Others are like vetches, or pease: but what is still more remarkable, there are some which have the exact shape of a pod of lupines, with the divisions so well marked as to shew the number of seeds they contain; but as they are all of one solid stone, they cannot be separated. The exterior surface of these petrifications is ribbed with a number of longitudinal lines, which begin at the stalk, and proceed to the other extremity. In the interior part they appear covered with a variety of concentric circles, which still decrease in size till they become so small as to be almost imperceptible. On the outside they are of a reddish colour, the same as that of the earth in which they are

found; but in the inside they are white, inclining a little to yellow.

Of all these natural productions, those which have the appearance of vetches are the most abundant. The inhabitants, therefore, call this place the *Plain of Vetches*; and the Christians say, that the Virgin Mary passing through it one day, asked leave of some peasants, who were guarding it, to gather a few vetches; but her request being denied, heaven punished their ingratitude by converting all the produce of it into stones.

These poor ignorant people having no knowledge of the sciences, and being entirely unacquainted with natural history, when they attempt to explain any thing which to them appears strange and wonderful, they always ascribe it to some miracle of heaven, and account for it according to their own ideas. Another miracle of the same kind, said to have been operated by Elijah, has been already mentioned in the fourth chapter of the second volume of this work, where an account is given of some petrifications found near Mount Carmel, in a field called the *Field of Cucumbers*.

Journeying from Jerusalem to the monastery of Saint Saba, our author gives a copious description of that place, which he concludes with the following account of the monks.

The monks who reside in this monastery are of the order of St. Basil, and are governed by an abbot, who is subject to the superior of the monastery of St. Michael at Jerusalem. They lead a very devout and austere life. They mess all together in common, and during the time of Lent they eat only once a day, after sun-set. Those who continually reside in this monastery are in number about forty; but when I was here there were no more than eight or ten; for, as it was Easter, all the rest had gone to perform their devotions at Jerusalem.

Their principal occupation is praying and singing psalms. Some amuse themselves with cultivating those little gardens which they have formed in the neighbourhood of their cells, and in which they rear, with much labour, a few pot-herbs, or flowers; others make small panniers of the palm-tree, or rushes; and there are some also who make chaplets, entirely different from ours, being only strings of a blue colour, having on them various little knots, formed of the string itself, which they use when repeating their *Ave Maria*.

The chaplets of the Greeks are made to contain different numbers, some of them consisting of an hundred beads, or knots, and others of more or fewer. They are

not separated by tens, but at pleasure, provided the parts are equal; and at every division some place a small cross, or a bead of greater or less size than the rest. Over these chaplets they neither recite the *Pater*, nor the *Ave*; but at every small bead they say, *Kyrie eleison*, and at every separation, *Aghios O Theos, Aghios Ischyros, Aghios Athanatos, eleison emas*, that is to say, Holy, powerful, and immortal God, have mercy upon us!

These monks of St. Saba, as far as I have been able to learn, are the only people who make their chaplets of blue cotton strings. The other Greeks make them of all kinds of wood; of madrepore, coral, and stone. No Greek is without his chaplet, which is sometimes ornamented in a very pretty manner with filigree-work. This toy forms a part of their dress: they keep it for the most part in their hands, and often play with it, not considering it as possessed of any particular benediction. These chaplets are used by all the people of the Levant; and even for religious purposes by the Turks, who at every bead pronounce the word *Alla*, which signifies God.

The monastery of St. Saba, and its environs, are visited by few strangers, except some of those Greek pilgrims who happen to be in Jerusalem about the time of the festival of the Resurrection, and who go thither every year. No women are permitted to enter it.

We have next a long account of the life of Saint Saba, and of our author's return to Jerusalem. His description of the desert of the holy city of Jerusalem, we shall insert at large.

The various deserts described in the preceding chapter constituted, in the early ages of the church, a part of the deserts of Palestine, and particularly the *Desert of the Holy City*, thus distinguished on account of its vicinity to Jerusalem.

The Desert of the Holy City, properly so called, lay for the most part on the eastern side of Jerusalem, and extended as far as the Dead Sea, being bounded on the north by the brook Kedron, for about the space of six or seven miles. On the south it had as boundaries the city of Tekoa, with its desert; from which, proceeding in a straight line towards the Dead Sea, it comprehended a space of about four hundred square miles; though the Christians of that neighbourhood seem to have considered it in a more enlarged view, and to have extended it as far as the city of Jericho and the river Jordan.

It was in the fourth century that Palestine began to be inhabited by monks; and St. Hilarion is considered there as the first founder of monastic institutions.

There were two perfect orders of ancient monks, viz. Cenobites and Anachorets. The cenobites were those who lived together in society, in one place, called on that account *Cenobium*. The anachorets, on the other hand, lived separately in caverns and grottos, among the mountains; subject, however, to a superior, who resided in another grotto where there was a church.

The space occupied by these anachorets was called *Lavra*, from the name of a river, or rather rivulet, in the Desert of the Holy City, the grottos near which were those first inhabited by the monks after St. Hilarion. This word was afterwards employed to distinguish those places where the monks led a cenobitic life, from those where they resided as anachorets.

No monk, if he was young, and without a beard, was permitted by the superiors of the monasteries in Palestine to enter any *lavra*; and those who wished to lead a solitary life were first obliged to pass some time in a *cenobium*. When admitted among the anachorets, it was necessary for them to endeavour to render themselves more perfect by prayer and penitence; and, when not engaged in their religious duties, they were employed in weaving mats, making small baskets, and cultivating the earth.

From the lives of the holy fathers it appears, that besides the difference between the *lavra* and the *cenobium*, there was a difference also between these and a monastery, which some have considered only as a place inhabited by monks, who, possessed of certain powers, presided over those who lived a solitary life. Others, however, have been of opinion, that a *cenobium* and a monastery are the same: but this is certainly a mistake, as appears by the account of Cassianus.

Of both these places there were a great many in the Desert of the Holy City. The grottos which formed the retired habitations of the monks are still preserved among the various rocks found in that mountainous country; but at present they afford shelter to savage animals, or to some few tribes of wandering Arabs, who at a certain time of the year carry their flocks thither to feed.

All the churches and monasteries with which this country abounded are, however, entirely destroyed, and nothing is to be seen of them but some remains of painting, appearing here and there, amidst heaps of ruins, though it may be easily perceived that they must have been built with great solidity. This destruction is not to be imputed altogether to the barbarity of the neighbouring people, but to the dreadful earthquakes to which these regions have been frequently exposed.

After his return to Jerusalem, he made another excursion to St. John
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in the mountain. Through this work our author makes many judicious observations and remarks, the whole of which tend to shew the wretched situation of this country, under its present masters. The remainder of the volume, which is above one half, is occupied by the history of Jerusalem, the whole of which has been already given in so many books, that we shall not enter into it.

SERMONS *preached before the UNIVERSITY of OXFORD, at SAINT MARY'S, in the Year 1790, at the Lecture founded by the late Reverend John Bampton, M.A. Canon of Salisbury. By Henry Kett, M.A. Fellow of Trinity College, Oxford, 1791.*

As this is the first time we have had occasion to notice these lectures, we shall observe, that they were founded by Mr. Bampton, who devoted in his will, that "eight divinity lecture sermons should be preached upon the following subjects:—to confirm and establish the Christian faith, and to confute all heretics and schismatics;—upon the divine authority of the Holy Scriptures, &c."

The clergymen chosen for this purpose are generally men of abilities, and the discourses have been much celebrated. Mr. Kett has delivered his sermons on the following subjects: Sermon I. A vindication of the writings of the fathers of the church in general, and a recommendation of the works of the earliest fathers in particular. Plan of the ensuing sermons proposed. The object of them to rectify the misrepresentations of Mr. Gibbon and Dr. Priestley with respect to the history of the primitive church. II. The conduct of the primitive Christians considered, with reference to the six real causes of the first general establishment of Christianity. 1. The miraculous powers exercised by the disciples and successors of the apostles.

2. The apologies of the first Christians. 3. The zeal of the first missionaries. III. 4. The fortitude of the early martyrs: the different causes to which that fortitude may be attributed, and its immediate influence on the pagan world. IV. 5. The discipline of the primitive church, with respect to its internal regulations, and its opposition to heresy. 6. The virtues of the first Christians. The combined effects of the foregoing causes upon private manners and public institutions, among the nations converted to the faith. V. Observations on the character of an historian in general, applied to the author of the decline and fall of the Roman empire. Particular review of some striking misrepresentations contained in his fifteenth and sixteenth chapters. VI. Remarks on the history of the early opinions concerning Christ, and an essay towards a refutation of its leading principles. VII. Evidences given by the earliest fathers of the church to the books of the New Testament. VIII. Recapitulation. Analogy between the primitive church and the church of England. Practical inferences.

Our intention being to give our readers an idea of the manner in which he has executed his purpose, we have selected an extract from the second sermon.

Of all the revolutions which have taken place upon the great theatre of the world there is no one so calculated to attract the attention of the learned, to rouse the curiosity of the inquisitive, or to excite the gratitude of the pious, as that which has been effected by the establishment of Christianity. The page of history displays to us various instances, in which conquered nations have been compelled to acknowledge the authority of one mighty sovereign, and to yield a reluctant and temporary submission to the terror of his arms. It also presents us with examples of philosophers who have disseminated discoveries of science, and taught systems of ethics within the narrow circle of their disciples. But to simplify the leading principles of social and religious obligation, to harmonize them in one comprehensive plan, to accommodate them to the capacity

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every individual, and to propagate them by the gentle arts of persuasion, has never been the project of any legislator, or of any philosopher. Such a design was as far above human ingenuity to contrive, as surpassing human power to execute. The plan, and the execution were reserved for the Prince of Peace; and the final cause for which he condescended to be so employed, and for which such essential changes have been made in the sentiments of the most enlightened part of the globe, equally includes the glory of God, and the temporal and eternal welfare of mankind.

The obstacles, however, which opposed the first reception of Christianity were so numerous and formidable; and the human instruments employed for its diffusion so apparently weak and insufficient, that a comparison between them will not only shew that the passions and opposition of man, far from impeding the divine designs, may ultimately become the means of their perfect accomplishment; but will fully demonstrate the divine origin of Christianity, by displaying the powerful assistance which the Almighty supplied for its establishment.

The simple and illiterate fishermen of Galilee and their disciples, in converting a corrupted, were obliged also to propitiate an hostile world. They dispelled the bigotry of the Jew, and confuted the cavils of the philosopher. Though aspersed by the slander of the malicious, and exposed to the sword of the powerful, in a short period of time they induced multitudes of various nations, who were equally distinguished by the peculiarity of their manners, and the diversity of their language, to forsake the religion of their ancestors. The converts whom they made deserted ceremonies and institutions which were defended by vigorous authority, sanctified by remote age, and associated with the most alluring gratification of the passions. Their minds were purified as well as enlightened by the new faith which they had embraced, and the incomparable excellency of its precepts was visible in the rapid growth of private virtues, and the gradual reformation of public enormities.

THE HISTORY OF HERODOTUS,
translated from the Greek, with Notes.
By the Reverend William Beloe,
4 vols. 8vo.

[Concluded from page 69.]

There appeared about this time, near Olympus, in Mysia, a wild boar of an extraordinary size, which, issuing from the mountain, did great injury to the Mysians. They had frequently attacked it; but their attempts to destroy it, so far from proving successful, had been attended with loss to themselves. In the extremity, therefore,

of their distress, they sent to Cræsus a message of the following import: "There has appeared among us, O king! a wild boar of a most extraordinary size, injuring us much; but to destroy which all our most strenuous endeavours have proved ineffectual. We entreat you, therefore, to send to us your son, at the head of a chosen band, with a number of dogs, to relieve us from this formidable animal." Cræsus, remembering his dream, answered them thus: "Of my son you must forbear to make mention: him I cannot send; he is lately married, and his time and attention sufficiently employed. But a chosen band of Lydians, hunters and dogs, shall attend you; and I shall charge them to take every possible means of relieving you, as soon as possible, from the attacks of the boar."

This answer of Cræsus satisfied the Mysians: but the young man hearing of the matter, and that his father had refused the solicitations of the Mysians for him to accompany them, hastened to the presence of the king, and spoke to him as follows: "It was formerly, Sir, esteemed, in our nation, both excellent and honourable to seek renown in war, or in the hunting of wild beasts; but you now deprive me of both these opportunities of signalizing myself, without having reason to accuse me either of cowardice or sloth. Whenever I now am seen in public, how mean and contemptible shall I appear! How will my fellow-citizens, or my new wife, esteem me? What can be her opinion of the man whom she has married? Suffer me, then, Sir, either to proceed on this expedition, or condescend to convince me that the motives of your refusal are reasonable and sufficient."

"My son," replied Cræsus, "I do not in any respect think unfavourably of your courage, or your conduct. My behaviour towards you is influenced by a vision, which has lately warned me that your life will be short, and that you must perish from the wound of an iron spear. This has first of all induced me to accelerate your nuptials, and also to refuse your presence in the proposed expedition, wishing, by my caution, to preserve you at least as long as I shall live. I esteem you as my only son; for your brother, on account of his infirmity, is in a manner lost to me."

"Having had such a vision," returned Atys to his father, "I can easily forgive your anxiety concerning me: but as you apparently misconceive the matter, suffer me to explain what seems to have escaped you. The vision, as you affirm, intimated that my death should be occasioned by the point of a spear; but what arms or spear has a wild boar, that you should dread? If, indeed, it had been told you that I was to perish by a tusk, or something of a similar nature, your conduct would have been strictly proper; but, as a spear's point is

the object of your alarm, and we are not going to contend with men, I hope for your permission to join this party."

"Son," answered Cræsus, "your reasoning, concerning my dream, has induced me to alter my opinion, and I accede to your wishes."

The king then sent for Adrastus, the Phrygian; whom, on his appearing, he thus addressed: "I do not mean to remind you of your former calamities; but you must have in memory, that I relieved you in your distress, took you into my family, and supplied all your necessities. I have now, therefore, to solicit that return of kindness which my conduct claims. In this proposed hunting excursion, you must be the guardian of my son: preserve him on the way from any secret treachery which may threaten your common security. It is consistent that you should go where bravery may be distinguished, and reputation gained: valour has been the distinction of your family, and with personal vigour has descended to yourself."

"At your request, O king!" replied Adrastus, "I shall comply with what I should other wise have refused. It becomes not a man like myself, oppressed by so great a calamity, to appear among my more fortunate equals: I have never wished, and I have frequently avoided it. My gratitude, in the present instance, impels me to obey your commands. I will therefore engage to accompany and guard your son; and promise, as far as my care can avail, to restore him to you safe."

Immediately a band of youths were selected, the dogs of chase prepared, and the train departed. Arrived in the vicinity of Olympus, they sought the beast; and having found his haunt, they surrounded it in a body, and attacked him with their spears. It so happened, that the stranger Adrastus, who had been purified for murder, directing a blow at the boar, missed his aim, and killed the son of Cræsus. Thus he was destroyed by the point of a spear, and the vision proved to be prophetic. A messenger immediately hastened to Sardis, informing Cræsus of the event which occasioned the death of his son.

Cræsus, much as he was afflicted with his domestic loss, bore it the less patiently, because it was inflicted by him whom he had himself purified and protected. He broke into violent complaints at his misfortune, and invoked Jupiter, the deity of expiation, in attestation of the injury he had received. He invoked him also as the guardian of hospitality and friendship; of hospitality, because, in receiving a stranger, he had received the murderer of his son; of friendship, because the man whose aid he might have expected, had proved his bitterest enemy.

Whilst his thoughts were thus occupied,

the Lydians appeared with the body of his son: behind followed the homicide. He advanced towards Cræsus, and, with extended hands, implored that he might suffer death upon the body of him whom he had slain. He recited his former calamities; to which was now to be added, that he was the destroyer of the man who had expiated him: he was consequently no longer fit to live. Cræsus listened to him with attention; and, although oppressed by his own paternal grief, he could not refuse his compassion to Adrastus; to whom he spake as follows: "My friend, I am sufficiently revenged by your voluntary condemnation of yourself. You are not guilty of this event, for you did it without design. The offended deity, who warned me of the evil, has accomplished it." Cræsus, therefore, buried his son with the proper ceremonies: but the unfortunate descendant of Midas, who had killed his brother and his friend, retired at the dead of night to the place where Atys was buried, and, confessing himself to be the most miserable of mankind, slew himself on the tomb.

As a specimen of the notes, we shall subjoin the following.

Barbarians.—As this word so frequently occurs in the progress of our work, it may be necessary, once for all, to advertise the English reader, that the ancients used it in a much milder sense than we do. Much as has been said of the pride of the old Romans, the word in question may tend to prove, that they were in some instances less tenacious of their national dignity than the Greeks. The appellation of Barbarians was given by the Greeks to all the world but themselves; the Romans gave it to all the world, but the Greeks.—*T.*

Herodotus.—It has been suggested as a doubt, by many of the learned, whether it ought not to be written Erodotus. For my own part, as I am able to remember no proper name terminating in *dotus* and *dotus*, as Diodorus, Diodorus, Heliodorus, &c. which is not derived from the name of a divinity, I have no scruple in asserting my belief, that it must be Herodotus, compounded of *dotus* and the Greek name of Juno.—*T.*

There is hardly any author, ancient or modern, who has been more warily commended or more vehemently censured than this eminent historian; but even the severe Dionysius declares, he is one of those enchanting writers, whom you peruse to the last syllable with pleasure, and still with for more. Plutarch himself, who has made the most violent attack on his veracity, allows him all the merit of beautiful composition.—*Hayley.*

POETRY.

The Reviews of Boswell's Life of Johnson, and the Travels of Anacharsis, are unavoidably postponed, and will be continued in our next.

P O E T R Y.

V E R S E S

IMITATED FROM THE LATIN.

BY THE REV. J. WESLEY.

AS o'er fair Cloe's rosy cheek
Careless a vagrant past;
With artful hand around his waist,
A slender chain the virgin cast.

As Juno near her throne above
Her spangled birds delight to see;
As Venus has her fav'rite dove,
Cloe shall have her fav'rite flea.

Pleas'd with his chains, with nimble steps
He o'er her snowy bosom stray'd;
Now on her panting breast he leaps,
Now hides between, his little head.

Leaving at length his old abode,
He found, by thirst or fortune led,
Her swelling lips, that brighter glow'd
Than roses in their native bed.

Cloe, your artful bands undo,
Nor for your captive's safety fear;
No artful bands are needful now,
To keep the willing vagrant here.

While on that heaven 'tis given to stay,
(Who would not wish to be so blest?)
No force can drive him once away,
Till death shall seize his destin'd breast!

HORACE. LIB. I. ODE XIX.

BY THE SAME.

THE cruel queen of fierce desires,
While youth and wine assistants prove,
Renews my long-neglected fires,
And melts again my mind to love.

On blooming Glycera I gaze,
By too resistless force oppress'd!
With fond delight my eye surveys
The spotless marble of her breast.

In vain I strive to break my chain;
In vain I heave with anxious sighs:
Her pleasing coyne's feeds my pain,
And keeps the conquests of her eyes.

Impetuous tides of joy and pain
By turns my lab'ring bosom tear;
The queen of love, with all her train
Of hopes and fears, inhabits there.

No more the wand'ring Scythian's might,
From softer themes my lyre shall move;
No more the Parthian's wily flight:
My lyre shall sing of nought but love.

Vol. VIII.

Haste, grassy altars let us rear;
Haste, wreaths of fragrant myrtle twine;
With Arab sweets perfume the air,
And crown the whole with gen'rous wine.

While we the sacred rites prepare,
The cruel queen of fierce desires
Will pierce, propitious to my prayer,
Th' obdurate maid with equal fires.

ODE TO VANITY.

BY MRS. ROBINSON.*

INSATIATE tyrant of the mind;
Fantastic, airy, empty thing,
Borne on illusion's flutt'ring wing,
Fallacious as the wanton wind;
Capricious goddess!—beauty's foe;
Thou—who no settled home dost know;
The busy world, the sylvan plain,
Alike confess thy potent reign.
Queen of the motley garb—at thy com-
mand
Fashion waves her flow'ry wand;
See she kindles Fancy's flame,
Around her dome the incense flies,
The curling fumes ascend the skies,
And fill the trumpet of fame.

When heaven's translucent ray
Unveil'd the mighty work of God;
When the Promethean spark of day
Awoke his image from a torpid clod;
When radiance pour'd on human sight,
And the illumin'd soul beam'd with ce-
lestial light;
Exulting man, sole potentate below,
First felt thy poisonous glow;
He gaz'd upon his wond'rous frame;
The self-approving conscious flame
Thrill'd in each trembling vein with subtle
art,
Then fix'd its baneful source within his
godlike heart.
Thy breath accurs'd, brought deathless woe
On man's devoted race;
Hurl'd th' aspiring fiend to realms below,
Who plung'd in fell disgrace,
There deep enthrall'd in adamantine spells,
In chains of scorpions bound, for ever, ever
dwells.

In ev'ry scene of social joy,
Amidst the rude and pollin'd train,
From the low offspring of the barren
plain,
To him whose lofty bosom owns
Descent sublime from scepter'd thrones,
All, all thy laws obey.

Thy light hand plumes the warrior's brow,
Triums the fierce war with tinsel show,

T

E'en

* From her Poems lately published by Bell.

E'en in the tented fields thy banners flow,
To thee illustrious chieftains bow;
'Tis thy capricious influence forms
All that mad ambition warms;
The laurel wreath, tho' steep'd in blood,
Plac'd by thy fickle hand, appears
Radiant as the sunny spheres,
When morn's proud beams roll in a golden flood.

Ah, Vanity! avert thine eye,
Check thy fell exulting joy;
With burning drops thy flush'd cheek lave,
Nor gloat upon the carnag'd brave:
For what can trophied wreaths supply,
To drown the desolating cry,
That, o'er th' empurpled fields afar,
Proclaims the dread-destructive pow'r of war?

E'en amidst the savage race
The untam'd Indian owns thy sway;
For thee he paints his tawny face,
And decks his shaggy hair with fragments gay:
For thee he marks his sun-burnt breast,
With beads and feathers idly drest;
His hardy limbs with gaudy tints embrou'd,
Reeking and mangled with the pointed dart,
Vainly he vaunts—nor heeds the smart,
Tho' pitying Nature weeps with tears of blood.

Then turn, my Muse, where milder joys
The village hero's mind employs;
Where gentler sports delight the heart,
And soften'd Nature smiles consent.
Let me paint the rural scene,
The white-wash'd hut—the velvet green,
May's blithe morn—exulting glee,
The chaplet pendant on each tree,
The shining hat with tawdry ribbands bound,
The lofty may-pole, and the well-swept ground,
Where valiant combats speak the thirst of fame,
And the loud shout proclaims the victor's name.

O Vanity! thy potent reign
Spreads its influence o'er the plain—
For thee the blushing maids prepare
Garlands, wove with nicest care;
For thee they dress their festive bow'rs
With waving wreaths of scented flow'rs,
Where the bold youth that wins the prize,
Reads his best victory in his sweetheart's eyes.

Such is thy pow'r—thy mandate rules
Above the laws of pedant schools;
Reason in vain contends with thee,
Triumphant deathless Vanity!
E'en now I feel thy vivid sparks infuse
A warmth that guides my hand, and bids
me court the Muse.

LEONTINE'S TOMB.

I pass'd by the wide-sprading oak,
Around which the fond ivy had clung;
I beheld—Oh! the heart-piercing stroke!
Where my Leontine formerly hung.

Its dew-drops the morn had just shed,
Enriching each branch of the tree;
And I could not but think they were spread,
As kind tokens of sorrow for me.

I pass'd by the smooth-flowing stream,
That so silently once deck'd the vale;
And it seem'd (but perhaps 'twas a dream)
With sad murmurs to burthen the gale.

I pass'd by the jessamine bow'r,
Where love tun'd my Leontine's tongue;
And I search'd, but discern'd not a flow'r,
Where erst in profusion they hung.

I pass'd by the neatly-thatch'd cot,
Which was wont to excite the soft blush;
I could not but sigh at my lot,
And indulge in the sorrowing gush.

That cot where my Leontine dwelt,
And cultur'd each elegant art;
Where love's first impression he felt,
And taught it to glow in my heart.

I pass'd it—and mournfully came
To the darksome abode of the dead;
Where a stone, just engrav'd with his name,
Shew'd where Leontine pillow'd his head.

A moss-cover'd arch forms his tomb,
Lightly trimm'd with the blossoms of May;

There violets breathing perfume,
Sweetly hail the arrival of day.

There blended with tall sprigs of rue,
Grows the wild-scented thyme of the heath;

While rosemary, trickling with dew,
Wets the thought-wakening pansy beneath.

Emblematic of Leontine's truth,
At his head a green myrtle I've plac'd;
While the feet of the amiable youth,
With a maiden's-blush rose-tree I've grac'd.

But ah! long ere its buds shall disclose,
Those chaste beauties for which they're
carest;

I shall droop like an over-charg'd rose,
And sink on my Leontine's breast.

ARIETTE.

HORACE, ODE XIII. BOOK III.

TRANSLATED.

O Sacred fountain, pure and clear,
Scene of my childhood, ever dear!
Before to-morrow's dawn
Shall gild the yellow lawn,

Libations

Libations rich of sparkling wine,
 Thy streams shall purple o'er:
 Wreaths of flowers I'll also twine,
 To deck yon spotless lamb,
 Who, crying to its dam,
 With purple blood shall tinge thy shore:
 Thoe, from the dog-star's raging heat,
 Yon weeping willows shield;
 The stately bull with labour spent,
 To thee his weary pace has bent:
 Parch'd by the burning field,
 Beneath thy shades the cattle meet.
 O prince of founts, thy pleasant stream,
 Whilst I beneath yon oak recline,
 Whose bending boughs my head entwine,
 And friendly shade shall be my theme;
 Whilst through yon arches rugged sweep,
 Thy limpid waters murmuring creep.
Bridge-water, Jan. 25, 1792.

T H O U G H T S

AFTER READING AN ACCOUNT OF THE
 DEATH OF A YOUNG LADY.

'TIS done! she's gone! her better part
 is fled,
 But whence? and where? though number'd
 with the dead,
 Yet still she lives in endless bliss to sing,
 Eternal praises to her heavenly King.
 Thrice happy maid! thy race is quickly
 run,
 Thy task is finish'd ere 'tis well begun;
 I give thee joy, thou hast escap'd from woe,
 And all the cares that mortals feel below;
 Thy God hath snatch'd thy blooming soul
 away,
 From scenes of sickness to immortal day;
 To seats of bliss, eternal and secure,
 Where joy is certain, and contentment sure.
 Why should the tear then tremble in the
 eye?
 Why heave the bosom with a mournful
 sigh?

Was not her virtuous soul prepar'd to meet
 Her gracious Maker in his judgment-seat?
 Did not she quit this lower world resign'd?
 Tho' rack'd in body, yet compos'd in mind.
 And since nor art, nor friendship's soothing
 pow'r,

Could aught avail beyond the fatal hour;
 Since not a mother's fond parental love
 Could change the will of him who rules
 above;

Since neither health, nor e'en the beauteous
 frame

Of earth's fair daughters, or the sons of
 fame,

Can long exist in this inconstant world,
 Where all to ruin soon or late is hurl'd;
 Since too from future pains and future care
 She's call'd thus early to a brighter sphere,
 Why should we mourn her flight from earth
 below,

Who with her Maker smiles a cherub now!
December 14, 1791. R.

I N S C R I P T I O N

FOR A FAIRY GROUND.

COME, trip it through the fairy ground,
 Here Oberon his revel keeps,
 His palace 'neath yon wild rose stands;
 Tread soft, for now the monarch sleeps.

Until faint gleaming through the trees,
 The moon-beams tremble on the stream;
 Then loud he winds his agate horn,
 And little footsteps print the green.

Stately Ambition, come not here,
 Thy haughty steps these flowers will
 wound;

Unfeeling Avarice, turn aside,
 No buried earth can here be found.

The liberal mind alone shall ken
 The beauties of yon crystal wave,
 Th' untainted heart alone shall find
 Sweet slumbers in yon moss-grown cave.

T H E A T R I C A L I N T E L L I G E N C E.

THE novelties which have been pro-
 duced at the two theatres since our last
 Number, are, at *Drury-Lane*, a tragedy,
 which on the first night was performed un-
 der the name of Huniades. The principal
 character by a young lady, who is also the
 authoress.

The double novelty of a new tragedy,
 the first dramatic production of a lady, and
 the first appearance of that lady on any
 stage, drew a numerous audience to this
 theatre. A task so arduous, undertaken
 from a laudable desire to overcome diffi-
 culties that might otherwise have prevented
 the representation of her play, must sup-
 press all inclination to censure. The story
 is taken from that period in which the
 Turks, having stormed Constantinople, had

besieged the remnant of the eastern empire
 in Belgrade, where Huniades was one of
 the principal commanders; and the distress
 is produced by the Sultan, as the condition
 of sparing the town, demanding Agmunda
 in marriage, who is secretly married to
 Corvinus, the son of Huniades.

The language has the merit of being free
 from the inflated linsey-wofsy, neither
 ancient nor modern, so successfully used of
 late to conceal an author's want of mean-
 ing, or want of power to express it, when
 he happens to have any; and it often rises
 with the sentiment to be poetical and flow-
 ing. The principal fault is the too great
 length of the dialogue. The lady herself
 has a good stage figure, and shewed more
 self-possession than could have been ex-
 pected.

pected. In the third act, where the whole business of the scene rests almost entirely on herself, she performed with considerable animation and force. It was very favourably received till the fifth act, when she was too much exhausted to do justice to her part, for which some of the audience did not seem disposed to make so liberal an allowance as they ought.

At the second representation, the name was altered to Agmunda, but the audience was so thin, that it is not probable the manager and authorefs will venture a third representation.

At *Covent-Garden*, an opera from the pen of Mr. Merry, the music compiled, and set by Mr. Mazzinghi, was performed under the title of the *Magician no Conjuror*, of which the following are the principal dramatic personæ:

Talisman, - - - -	Mr. Quick.
Somerville, - - - -	Mr. Incedon.
Dareall, - - - -	Mr. Fawcet.
Squire Sapling, - - -	Mr. Wilfon.
Peter, - - - -	Mr. Blanchard.
Grub, - - - -	Mr. Munden.
Teresa, - - - -	Mrs. Billington.
Lydia, - - - -	Mrs. Webb.
Villagers, - - - -	{ Mrs. Martyr.
	{ Mrs. Mountain.

Talisman, the father of Teresa, is addicted to the study of Astrology, and a convert to the modern science of animal magnetism. Dareall, a fortune-hunter, introduces himself as a brother magician, with a view of carrying off his daughter, but is detected; and passing himself as Somerville, the lover of Teresa, intercepts a letter written by Lydia, the antiquated maiden sister of Talisman, with whom in disguise he elopes. Talisman's necromancy so much excites the suspicion and indignation of the villagers, headed by Squire Sapling, that they break into his house, and carry him off; but being rescued by Somerville, he consents to his marriage with Teresa, which concludes the opera.

Of this piece, although the music is charming, little can be said favourable. The plot is improbable in the extreme, the characters are most of them out of nature, and it can only be attributed to the selection of songs, and the excellent voices of the performers, that it escaped damnation.

At the same theatre was performed, for the first time, a comedy called *The Road to Ruin*, said to be the production of Mr. Holcroft. The principal persons of the drama are—

Old Dornton, - -	Mr. Munden.
Young Dornton, -	Mr. Holman.
Goldfinch, - - -	Mr. Lewis.
Milford, - - - -	Mr. Harley.
Silky, - - - -	Mr. Quick.
Sulky, - - - -	Mr. Wilfon.
Widow Warren, -	Mrs. Mattocks.
Sophia Freelove, -	Mrs. Merry.

The fable is simple, natural, and well-conducted; the interest is supported through the whole with fine effect: the characters are well imagined and sustained, and the moral deserving of the highest praise. Young Dornton, the son of a banker of eminence, is strongly attached to the ruinous vice of gaming, and all the dissipation inseparable from it; but his understanding is good, and his heart uncorrupted. His excesses shake the foundation of his father's credit; and supposing the ruin of the good old man, for whom he has the most sincere filial affection, he determines, as the only means of saving him from ruin, to sacrifice his future happiness, by marrying an unfeeling antiquated widow, who had made him broad advances. This his father, upon hearing it, with equal generosity prevents. He marries her daughter, whose personal attractions and engaging simplicity had before conciliated his affection, and the Comedy concludes with strict poetical justice; the good are made happy, and the bad punished.

There is, as there should be, love exhibited in the piece, but unlike what our playwrights and novellists have lately given us; it is that which nature made, and not art; not the compound of sentiment and romantic heroism, but that of passionate simplicity, under the guidance of good principle. In a word, the author has laboured to impress the moral virtues, founded where they ought to be, in the close practice of the kindred duties, and not in the wide and wild theory of modern philosophy.

This Play is a genuine Comedy; it presents a faithful mirror to nature—abounds in sentiments that are affecting, and which naturally arise from situations and circumstances. It has much true humour, without invading the province of farce; and the dialogue is correct, elegant and characteristic.

The merit of the author was placed in the fairest light by the exertions of the performers. Where all are excellent it seems invidious to particularise a few; but we cannot help noticing the pleasure we derived from Messrs. Holman, Harley, Munden, Quick, and Wilfon; Mrs. Merry, and Mrs. Mattocks. Lewis, in the character of an uneducated, half-witted Cit, addicted to the pleasure of the turf, &c. was admirable.

The prologue was extremely well spoken by Fawcett, and had the merit of originality. The epilogue had several good points, and was inimitably delivered by Mrs. Mattocks.

We never were present at a play that met with greater and more general applause. It was given out for the next evening with the highest marks of approbation from a crowded and elegant audience.

PARLIAMENTARY AFFAIRS.

ON Tuesday, Jan. 31, the King went in state to the House of Peers, and opened the session with the following speech from the throne :

" My Lords and Gentlemen,

" The many proofs which you have given of your affectionate attachment to my person and family leave me no doubt of your participating in the satisfaction which I derive from the happy event of the marriage which has been celebrated between my son, the Duke of York, and the eldest daughter of my good brother and ally the King of Prussia : and I am persuaded I may expect your cheerful concurrence in enabling me to make a suitable provision for their establishment.

" Since I last met you in Parliament, a definitive treaty has been concluded, under my mediation and that of my allies the King of Prussia and the States General of the United Provinces, between the Emperor and the Ottoman Porte, on principles which appear the best calculated to prevent future disputes between those powers.

" Our intervention has also been employed, with a view to promote a pacification between the Empress of Russia and the Porte ; and conditions have been agreed upon between us and the former of those powers, which we undertook to recommend to the Porte, as the re-establishment of peace on such terms appeared to be, under all the existing circumstances, a desirable event for the general interests of Europe. I am in expectation of speedily receiving the account of the conclusion of the definitive treaty of peace, preliminaries having been some time since agreed upon between those powers.

" I have directed copies of the definitive treaty, between the Emperor and the Porte, to be laid before you, as well as such papers as are necessary to shew the terms of peace, which have been under discussion during the negotiation with the Court of Petersburg.

" I regret that I am not yet enabled to inform you of the termination of the war in India : but the success which has already attended the distinguished bravery and exertions of the officers and troops under the able conduct of Lord Cornwallis, and the recent advices from that quarter, afford reasonable ground to hope that the war may be speedily brought to an honourable conclusion.

" The friendly assurances which I receive from foreign powers, and the general state of affairs in Europe, appear to promise to my subjects the continuance of their present tranquillity. Under these circumstances I am induced to think that some immediate

reduction may safely be made in our naval and military establishments ; and my regard for the interest of my subjects, renders me at all times desirous of availing myself of any favourable opportunity to diminish the public expences.

" Gentlemen of the House of Commons,

" It will, I am persuaded, give you great satisfaction to learn that the extraordinary expences incurred in the course of last year, have, in a great measure, been already defrayed by the grants of the session. The state of our resources will, I trust, be found more than sufficient to provide for the remaining part of these expences, as well as for the current service of the year, the estimate for which I have directed to be laid before you.

" I entertain the pleasing hope, that the reductions which may be found practicable in the establishments, and the continued increase of the revenue, will enable you, after making due provision for the several branches of the public service, to enter upon a system of gradually relieving my subjects from some part of the existing taxes, at the same time giving an additional efficacy to the plan for the reduction of the national debt, on the success of which our future ease and security essentially depend.

" With a view to this important object, let me also recommend it to you, to turn your attention to the consideration of such measures as the state of the funds, and of public credit, may render practicable and expedient towards a reduction in the rate of interest of any of the annuities which are now redeemable.

" My Lords and Gentlemen,

" The continued and progressive improvement in the internal situation of the country, will, I am confident, animate you in the pursuit of every measure which may be conducive to the public interest. It must, at the same time, operate as the strongest encouragement to a spirit of useful industry amongst all classes of my subjects, and, above all, must confirm and increase their steady and zealous attachment to that constitution, which we have found, by long experience, to unite the inestimable blessings of liberty and order, and to which, under the favour of Providence, all our other advantages are principally to be ascribed."

When the King had retired, Lord Chesterfield moved an Address to his Majesty, which was as usual the echo of the speech : he prefaced his motion by adverting to the flattering prospect held out in the speech, of the situation of the country. The establishment of peace between the Emperor and the Porte, as it stopped the effusion of blood, must afford infinite satisfaction to every

every lover of humanity, as must that between Russia and the Turks, both effected by the mediation of our Court. The documents necessary to support the facts in the speech, he was confident would be laid before the House. The existence of our prosperity, he said, depended on the support given to the constitution. As to the war in India, there was every reason to suppose it would terminate with honour.

Lord Mulgrave seconded the motion, and was followed by Lord Stormont, who pronounced a warm eulogium on the constitution, but differed from the two noble lords who had spoken with respect to East India affairs. The Address passed without a division.

Lord Grenville afterwards moved a congratulatory Address to the Queen, on the marriage of the Duke of York. An Address of congratulation to the Duke and Duchesse of York was then moved. It was afterwards resolved, that the trial of Warren Hastings, Esq. be taken into consideration on Tuesday, the 14th instant, and that notice be sent to the Commons to acquaint them therewith.

In the House of Commons the Address to his Majesty was moved by the Hon. Charles Yorke, and seconded by Sir James Murray.

Mr. Grey then rose, opposed that part of the speech which related to the war in India, and concluded with moving to leave out the words he had objected to, and to insert others, expressing the sorrow of the House to find they were no nearer the termination of the war now than on the 26th of November, 1790. This motion was seconded by Mr. St. John.

Mr. Dundas opposed the amendment, and Mr. Fox supported it in a long speech, and objected to that part of the Address which respected a remission of taxes as not originating in the House of Commons, concluding with a handsome compliment to the Duke of York on his marriage, and a warm profession of unfeigned attachment to the whole Royal Family.

The Chancellor of the Exchequer then rose, and spoke a considerable time against Mr. Fox's arguments, particularly on that relative to the taxes, declaring, that his Majesty had not the smallest intention to interfere unconstitutionally with the privileges of the House. The Chancellor of the Exchequer said, he would take the opportunity of the full House which he then perceived, to give notice that it was his intention to bring forward the subject of the state of the finances and of the expenditure the earliest opportunity; every necessary paper would soon be able to be laid upon the table, and therefore by the next day fortnight he hoped he should be ready to enter upon the discussion.

He then attacked the produce of the revenue, and said, that the extra receipt so far exceeded the expenditure, as to add to the diminution, and the extraordinary expences that remain for the armament of the last year would be 130,000l. The expence had been much more, but the rest had been already defrayed. From the sum in hand on Jan. 1, and money he expected by the 5th of April, he said there would remain 100,000l. more towards easing the people from taxes, which would relieve the temporary duty upon malt. The additional paying off of this year would be 400,000l. The three first taxes he meant to propose to take off would be those on carts and wagons, on female servants, and the 3s. paid on houses having less than seven windows; which would together amount to 100,000l. and the next article he should propose, would be one on general consumption, viz. the halfpenny per pound upon candles, which would amount to another 100,000l.

Mr. Fox rose to explain, and contended that the question, as to what portion of the surplus should be applied to the reduction of the existing taxes, and what portion to the diminution of the national debt, could not come forward fairly for discussion. It should have been first submitted to the House abstractedly.

The Chancellor of the Exchequer then spoke of the reduced annuities. The only funds redeemable were, he said, the four per cents. He spoke of a rumour having obtained ground, that he meant to borrow money at three and an half per cent. to redeem the five per cents. to make up 25 million of the debt reduced; but he declared he never had entertained any such idea, and he should consider it as acting contrary to the spirit of an act of parliament. The four per cents. he said were redeemable, and the fives when 25 millions of debt were discharged clearly and unquestionably.

The question was then called, and the House divided on the amendment. Ayes 84, Noes 209. The main question on the Address, as first moved, was then put and carried.

In the House of Commons, Monday, Feb. 6, Mr. Grey made his motion for a committee to enquire into the practices and effects of imprisonment for debt, &c. which was agreed to, and the same gentlemen who composed the committee of last year, with similar powers, were appointed.

The Chancellor of the Exchequer, at the bar of the House, presented copies of the peace between the Emperor of Germany and the Ottoman Porte; the Empress of Russia's rescript, and copies of the negotiation with the Empress, &c. which were ordered to be printed.

Mr. Hobart reported a resolution of the

600

committee of supply; agree to, and ordered, that the House should resolve itself into a committee of supply on Wednesday.

Several accounts relative to the Navy, Ordnance, &c. were presented by the Chancellor of the Exchequer; also several relative to the customary annual expences.

The *Chancellor of the Exchequer* informed the House, that on Wednesday se'nnight he intended to bring forward several motions relative to the finances of the nation, the public income and expenditure, the national debt, and also respecting those taxes which are intended to be repealed.

The *Speaker* addressed the House on the necessity that existed for a speedy decision on some mode to prevent difficulties in the proceedings relative to ballots, and the impeachment: 'since he had mentioned the precedents of Lord Strafford's trial, on a former day, as one mode to obviate any difficulty that might arise, he had examined particularly into that precedent, and found it wholly founded inapplicable to the present exigency. He therefore considered a special bill to be the best and most effectual mode to remove the difficulties to which the House was liable.

Mr. Burke, considering the mode proposed from the chair to be the clearest, and best calculated for the purpose, and such as the House in its wisdom would adopt, said he should take the liberty of moving, "That leave be granted to bring in a bill to amend such of certain acts as related to the trial of controverted elections on the return of members to serve in parliament."

The motion was agreed to, and the bill immediately brought up.

Mr. Fox, after a few prefatory observations, moved for leave to bring in "a bill to remove doubts concerning the power of juries in case of libel."

Leave was given, and Mr. Fox and Mr. Erskine were ordered to prepare and bring in the same.

In the House of Lords, Tuesday, Feb. 7, at four o'clock the House met. Prayers were read by the Lord Bishop of Durham, for the first time. The Earl of Effingham, on his coming to the title, and Lord Dorchester, on his creation, took the oaths, and their seats.

Lord Cathcart brought up the report from the committee appointed to examine Westminster-Hall; on which Lord Grenville moved; that instead of braziers two large stoves should be placed, one on each side of the hall door, which was ordered.

Lord Grenville laid before the House the same papers relating to the negotiations of the late peace between Austria, Russia, and the Ottoman Porte, as had been delivered to the House of Commons on the preceding day; which, on the motion of Lord Stormont, were ordered to be printed for the use of the members.

The Dukes of Dorset and Montrose delivered the answers of their Royal Highnesses the Duke and Dukes of York to their Lordships' Address of congratulation on their marriage.

The Commissioners of the Customs presented annual accounts of imports and exports, from the 1st of February, 1791, to the 1st of February, inst.

A. Newland, Esq. from the Bank, brought up the account of money expended in reducing the National Debt.

Same day, in the Commons, an account of the Navy Debt up to December 31, 1791, was presented.

The returns made of the number of debtors confined in the different gaols, pursuant to Mr. Grey's motion of last session, was referred to the committee.

Mr. Haworth, from the Exchequer, presented several accounts.

The usual annual accounts were also presented from the Commissioners of Customs.

Mr. Burke's bill for amending Mr. Grenville's act respecting controverted elections, preparatory to the recommencement of the trial, passed through a committee; and was ordered to be engrossed.

Wednesday Feb. 8, In a committee of supply, Mr. Hobart in the chair, the number of 16,000 seamen was voted for the service of the year, including 4000 marines, and 4l. per man for their support.

A short conversation ensued between Mr. Pitt and Mr. Fox, in which it was understood, that the motion respecting the budget should stand for Wednesday next; but if the expences of the Russian Armament should be voted on the approaching Friday, that vote should not be thought implicitly, or in any other way to bind any member to an approval of the armament itself, as a proper or necessary measure.

Thursday Feb. 9, Mr. Fox brought in two bills, one to remove doubts respecting the functions of juries in cases of libels; the other to amend the 9th of Queen Anne, relative to Quo Warrantos; they were both read a first time, ordered to be read a second time, and to be printed.

The report of the committee of supply was read, and agreed to.

Mr. Burke's bill for amending the acts on controverted elections was read a third time and passed.

Major Maitland brought forward five motions on the subject of the war in India; the Hon. member wished for some information on the subject, that the House might judge how far it was founded in justice, conducted in policy, and the expence it involved, as the accounts received contained only a repetition of the calamities which followed the British arms; he also wished

wished to know what terms of peace Tip-poo Sultan held, and the reason why those terms were not acceded to.

Mr. Francis seconded the motion, and adduced several arguments in support of the production of the papers moved for.

Mr. Dundas consented to produce such of the papers as did not immediately relate to the negotiation of peace with Tippoo; as he thought it would be impolitic to produce them pending that business.

Mr. Fox advanced several arguments to shew, that it was the duty of his Majesty's Ministers to consult that House on the subject.

The papers were granted, except those which related to the terms of peace held out by Tippoo.

Mr. Hippeley moved for a copy of a letter, written by the late Sir Archibald Campbell, on the purchase of the forts of Cranganore and Aicottah, by the Rajah of Travancore, which was granted.

In the House of Lords, Friday, Feb. 10, Lord Kenyon took the woolpack, in the absence of the Lord Chancellor, who was confined by a fit of the gout. *Mr. Burke's* bill for the amendment of *Mr. Grenville's* act was read a second time, but on account of its being a public bill, the motion for committing it on the same day was negatived, and it was ordered to be committed on Monday.

The same day in the House of Commons, the bill for regulating the marine forces while on shore was brought in by *Mr. Stephens*, read a first time, and ordered to be read a second time.

The House then resolved itself into a committee of supply, *Mr. Hobart* in the chair, when *Mr. Pitt* stated the navy debt to be 70,000*l.* less now than it was in De-

cember 1786. The sum of 200,000*l.* was granted in December 1790, for the diminution of the navy debt; but had not two armaments occurred, the debt would have been diminished 200,000*l.* The committee of finances of 1791 stated, that 400,000*l.* more than that of 1786 had set forth, would be requisite, which had been placed against the sum intended to be diminished by the sinking fund; the sum of 131,000*l.* was therefore all that was necessary to be voted for the expence of the navy incurred to the present period, and which had not been provided for; he by no means, however, wished it to be understood, that the sum would include the whole expence attending the Russian armament; but as a considerable surplus of the sums which had been voted for the Spanish armament remained, with large quantities of stores that had been returned in good condition, any additional sum to replace the navy debt would be unnecessary; he was not, however, at that time able to state any account of the wear and tear of stores, &c. or the whole amount of the expence incurred by the Russian armament. He concluded by moving that the sum of 131,000*l.* should be granted to his Majesty for the payment of the navy debt, which was agreed to.

In a committee of ways and means the land-tax was fixed at 4*s.* in the pound, and the duty on malt, mum, cyder, and perry, ordered to be continued for a year.

Mr. Dundas gave notice, that he should move for the introduction of a bill for the regulation of seamen's wages on Monday.

Mr. Fox's two bills, on libels and *Quo Warrantos*, were read a second time, and ordered to be committed on Monday.

Mr. Erskine presented a petition from the proprietors of news-papers, to exempt them from penalties they had incurred by the publication of illegal lottery schemes.

FOREIGN INTELLIGENCE.

Constantinople, Nov. 24.

A Tunisian Corsair having taken a Venetian vessel near the Mores, agreed with the Captain to release it at Smyrna for the sum of 9500 piastres. On their arrival at Port two Eclavonian vessels resolved to deliver the Venetian ship, and hoisted the flag of the republic with an intention to attack the Corsair. This incident caused great confusion at Smyrna, but every thing was happily accommodated by the care of the celebrated Turk, Isaac Bey; and the Corsair received the sum of 9500 piastres agreed upon, and 8000 piastres more for nine sailors who were on board the prize.

Tripoli, Dec. 6. We have received here a fresh confirmation of the troubles which have broke out in Asia. The city of Da-

mafcus and the neighbouring district have taken up arms to free themselves from the numerous imposts with which they are burthened. The Pacha of Bagdat has received orders to march against the rebels, but excused himself from so doing, as being fearful of his own city. The provinces which have revolted are three in number, and have for their chief Myr-Timur-Khan, who, we are assured, has secret connections with Persia.

Warsaw, Dec. 21. The Diet have it in contemplation to proceed to the examination of the ecclesiastical revenues, to discover what part of them they can lawfully appropriate to the benefit of the State. They have also proposed to the Jews to grant them new concessions, on condition

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that they pay into the public treasury three millions of florins.

Count Potocki, Grand General of the artillery of the crown, has refused to return here to take the constitutional oath.

Vienna, Dec. 28. His majesty has given a fresh proof of his constant solicitude for the welfare and happiness of his subjects, by ordaining, that whenever a petition is rejected, the prayer shall specify in a clear and succinct manner, the motives and reasons which urged the refusal.

We learn from Belgrade, that they have erected a general custom-house for all Servia, the direction of which is entrusted to Emir Beg, a rich Turk. David Raphael Russo, the Jew, has been appointed treasurer. The Turks have laid a fresh duty on all sorts of raw thread.

Alicant, Jan. 2. We learn from Ceuta, that Don J. Barcelá, our interpreter, has been murdered by the governor of Tetuan, under the sanction of a flag of truce. Don Barcelá repaired to the camp before Ceuta, when the governor of Tetuan perceiving him, without assigning any reason for the act, shot him with a pistol. Don Barcelá, who was on horseback, fell immediately. His head was sent by the governor to the King of Morocco, which proves that he was assassinated by the orders of that monarch.

Stockholm, Jan. 6. The King of Sweden has summoned a Diet to meet at Gessle on the 23d Instant.

Leiden, Jan. 9. The affairs of the Austrian Low Countries assume a more serious aspect every day. The States of Brabant having persisted in their determination to carry their representations directly to the Emperor, Count de Baillet and M. Corbellier set off the latter end of December for Vienna, unknown to the Governors General. The measures of the party attached to that refractory assembly would be far from dangerous, if we were certain of their not engaging in a plan of a deeper nature, and which would create great disturbance in Europe; though the issue, instead of being favourable to the cause of liberty, would occasion its total destruction even in France. What occasions these suspicions is the report which prevails, that some of the disaffected Brabanters have assembled at Lille, Valenciennes, Givès, Bouchain, and Douay, and are guided by the former democratic chiefs, such as Messrs. Walkiers, Robaert, Fabry, &c.

Vienna, Jan. 17. Intelligence has been received here, that the Definitive Treaty of Peace between Russia and Turkey was signed at Jassy, the 9th Instant, in conformity to the Preliminaries settled at Galatz.

Straßburg, Jan. 25. A person of the name of Bieche, who had entered into the corps of Mirabeau, was arrested at the

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head of the chassieurs as an enlister, and imprisoned here.

There are about 3000 emigrants at Cap-pel, Reuchen, Oberkirch, and other places. At Oberkirch there are 300 soldiers of Berwick. M. de Condé is lodged in the abbey, and has 200 English horses. Riquetti's corps is cantoned in the stables of the peasants. He himself resides at Reuchen, but comes daily to M. de Condé.

Two imperial regiments are arrived, and four more are expected. The Prince of Cobourgh is to command them. That Prince has summoned all the noble emigrants to Offenburgh, for them to make a formal declaration of their having been driven out of their country by the people, which declaration will, no doubt, be the basis of a manifesto.

DOMESTIC OCCURRENCES.

Capt. Curtis, Commander of the Swallow, delivered at Leadenhall-street, the dispatches addressed to the Directors, of which the following is an abstract:

The Swallow left Madras the 21st of September, and arrived in Bristol Roads on Wednesday last.

Lord Cornwallis, as soon as the Monsoons had subsided, resumed the scene of action. The British troops continued in good health and spirits, and possessed an abundance of provisions and ammunition. Their Allies conducted themselves with much zeal and fidelity; and, from the aspect of affairs, they anticipated the greatest success.

Tippoo and his army experienced incredible distress at Seringapatam. The scarcity of provisions and ammunition rendered them desperate, and crowds deserted daily to join Lord Cornwallis, who was particularly anxious to grant every relief in his power.

Ryacottah, a Fort of considerable strength, was taken by a detachment from Lord Cornwallis.

Major Goudy, after some opposition, took Osifore, a place of great importance.

The enemy attacked Coimbatore, in August last, and were repulsed with the loss of numbers, and their train of Artillery.

The Rajah of Travancore, approving of our friendship to him in the War, has consented to contribute Ten Lacks of Rupees per ann. towards defraying the expenses.

General Abercrombie secured his retreat from Periapatam without interruption, and had encamped near Tellicherry.

A detachment from Tippoo had a conflict with the Maharrattas, in which the former were successful, having obliged their opponents to retire with the loss of 700 men.

Tippoo dispatched a Vakeel on the 16th of August, who informed Lord Cornwallis, that he had positive orders to negotiate a peace with his Lordship and Herry Punt.

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The Emperor has issued a most singular order with respect to the press. All papers, which, like the Court Gazettes, give a mere historical narrative of the events in France, are allowed. Political and legal disquisitions on the subject of the French Revolution are also permitted, provided they consist of several volumes, and be not written in the vulgar tongue. Ponder, ye manufacturers of folios and quartos, on the important truth, that the number of your volumes is held to be the best security against their being read.

Extract of a Letter from St. Domingo, Dec. 5, 1791, by way of St. John de Luz, brought by the ship Federal, which left the Cape, Dec. 7, received by Thursday's mail.

"Our misfortunes are daily aggravated; the lower part of the coast is not burnt, but the people of Colour have made themselves masters of it, killed some whites and laid many in irons. The news from St. Mark of yesterday mentions, that the people of Colour have obliged the municipality to give up the cannon, threatening to fire the city with the lighted torches which they carried in their hands. Their requisition was thought necessary to be complied with, and they are reported to have set off immediately to join the others at Mirabaldi's, where they are very numerous.

"All the families at St. Mark's have put their effects on board ships in the Bay, and all the women have likewise embarked. This is our present situation."

An Account of the Produce of Taxes, for One Year, to the 5th of January, 1792.

	£.	s.	d.
Customs	3,723,364	17	7½
Excise	7,182,107	10	4½
Stamps	1,277,970	15	11
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Total of Customs, Excise, & Stamps	12,183,440	3	11½
Incidents	1,948,031	3	9½
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NEW DUTIES.			
	£.	s.	d.
Sugars, Customs, 1791.	206,257	9	3
British Spirits, Excise, 1791.	78,703	0	0
Foreign ditto	88,198	0	0
Malt ditto	146,732	0	0
Bills and receipts ditto	108,637	0	0
Game Duty ditto	10,917	0	0
Ten per cent. on assessed Taxes	53,504	8	10½
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Total of Duties	692,948	18	1½
Total of Customs, Excise, & Stamps	12,183,440	3	11½
Incidents	1,948,031	3	9½
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Grand total	£. 14,824,420	5	9½

WILLIAM ROSE HAWORTH.

Exchequer, 6th day of February, 1792.

The annual Taxes, it is to be observed, are not included in the above account.

According to the Preliminary Articles of the treaty signed at Jassy on the 9th ult. between Russia and the Porte, "the Empress of Russia keeps all the territory between the Bog and the Dniester, conformably to the convention signed at Galacz, the 12th of August, 1791. She restores to the Porte Wallachia, which is to be governed in the same manner it was before the declaration of war.

"The Porte cedes to Russia a certain district of the country on the side of Caucasus.

"The prisoners taken in the war, of what nation soever, are to be liberated without ransom.

"The navigation of the Dniester is to be free for all nations.

"Russia renounces the demand of 12,000,000 of piastres, for damage during the war; and the Russian armies are to evacuate all the Turkish territories by the end of May."

James Yandall, who had been outlawed for not appearing to an indictment for sheep stealing, and whose case had been twice solemnly argued upon a writ of error, brought to reverse the outlawry, was placed at the bar of the Court of King's Bench to receive judgment. The objections originally taken to the proceedings in outlawry were 17. Upon the second argument they were reduced to 7. Lord Kenyon delivered the opinion of the Court. His Lordship entered fully into the case, and declared it to be the opinion of the Court that there was no error in the proceedings of the outlawry. He added, that it was the opinion of all the Judges, that where a person was convicted upon an outlawry he could not plead his Clergy, and consequently the prisoner's offence was capital. Mr. Justice Ashurst immediately pronounced sentence of death, after which the prisoner was taken back to gaol. He has since been pardoned.

DUKE and DUCHESS of YORK.

The following are the leading Articles in the Treaty between their MAJESTIES of GREAT-BRITAIN and PRUSSIA, preceding the Marriage of the Duke and Duchesses of York.

ARTICLE I. His Majesty the King of Prussia, gives to the Princess his daughter, a portion of one hundred thousand crowns in *Frederics d'or*, viz. forty thousand crowns, as being the usual portion of the Princesses of the House of Prussia; and sixty thousand crowns, as paraphernalia. In case the Princess should happen to die before her husband, without leaving issue, both the sums, as well for the portion, as for the paraphernalia, shall revert to the King and his successors, in as far as her Royal Highness shall not have disposed of the latter; but the produce thereof shall belong to his Royal Highness her husband surviving. His Majesty has besides pro-

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vided her Royal Highness with a *trousseau* suitable to her birth and rank.

ART. II. Her Royal Highness the Princess renounces, and by the Act signed the 29th of September, 1791, has renounced, conformably to the usage and family compact of the House of Prussia and Brandenburg, in favour of the male succession, all right of inheritance arising from the said House, in the same manner, in the same terms, with the same reservations, and the same validity of engagement as the Princesses of Prussia and Brandenburg have on their marriage done to this time. And his Majesty the King of Great-Britain, in his own name, and in that of his son the Duke of York, confirms this renunciation, in the most exprefs and solemn manner.

ART. III. His Royal Highness the Duke of York having promised to give to the Princess his wife, as the gift on the day after the marriage, called by the name of *Morgengabe*, the sum of six thousand pounds sterling, the interest of which was to be paid from the 15th of September 1791, and to make part of the sum fixed for pin-money, and for the annual expences of her Royal Highness, without her Royal Highness having however, any power of disposing of the capital, during the life of her husband—His Majesty the King of Great-Britain confirms this engagement.

ART. IV. His Royal Highness the Duke of York having promised to pay annually, and during the whole time of her marriage, to her Royal Highness, for her pin-money, and daily expences, known by the name of *Kleider, Hand and Spelgelder*, the sum of four thousand pounds sterling, of which her Royal Highness shall have the free disposal, for her own use, without defraying out of that sum, the charge of the maintenance of the persons attached to her suite, and intended for her service. His Majesty the King of Great Britain has been pleased to take upon himself the full and entire execution of the said engagement; and his Majesty in consequence, promises and engages to secure to her Royal Highness the Duchess of York, the annual payment of four thousand pounds sterling, including the interest of the sum of six thousand pounds sterling, mentioned in the third article.

ART. V. His Majesty the King of Great Britain grants, as a counter portion to the portion given by his Majesty the King of Prussia, the like sum of one hundred thousand crowns in gold. His Britannick Majesty also engages to secure to the Princess, in case of the unhappy event of mournful separation, by the death of his Royal Highness the Duke of York, the annual sum of eight thousand pounds sterling for her jointure, together with a residence, and a suitable establishment.

ART. VI. This Treaty shall be ratified

by his Majesty the King of Great-Britain and by his Majesty the King of Prussia, and the letters of ratification shall be exchanged in the space of six weeks, or sooner, if possible, to be computed from the day of the signature. In witness whereof, we the Plenipotentiaries of his Majesty the King of Great-Britain, and of his Majesty the King of Prussia, by virtue of our respective full powers, have signed the present Treaty, and put thereto the seals of our arms.

Done at Berlin, the 26th of January, 1792.

(L. S.) M. EDEN. (L. S.) CH. WILL. COUNT DE FINCKENSTEIN.

(L. S.) F. W. COUNT DESCHULENBERG.

(L. S.) P. C. D'ALVENSBLEEN.

On the 17th instant, an alarming fire broke out at the Shoulder-of-Mutton public-house, on the Market-hill, Northampton, which in a short time entirely destroyed the same, together with all the furniture, &c. and what is most shocking to relate, out of nine people, who were in bed, only one. (Henry Marriott, the landlord) escaped the fury of the flames. The family consisted of the said Henry Marriott, his wife and five children, and a man and his wife (lodgers) who only came the preceding evening. The fire began in the cellar, where they had been brewing the day before, and had communicated to the rooms on the first story before it was discovered by the watch, who immediately gave the alarm, but too late to save the unhappy sufferers.

On the 4th instant Mr. Ridwell, jun. of Newborough, in the county of Stafford, was unfortunately killed by the discharge of a loaded gun, as he was ploughing in his field. It appears he had taken out the piece with a view of shooting some rooks; but having imprudently placed it on the plough with the muzzle towards him, a sudden jolt let it off, the contents lodged in his breast, and he expired on the spot.

A few days ago the corn-mill of Mr. Baxter, at Whifton, near Penkridge, Staffordshire, (valued at near 1000*l.*) was entirely consumed, and supposed to be wilfully set fire to. He was uninsured, and therefore, with a large family, he is reduced to a state of indigence; but we are happy to hear that Sir Edward Littleton, Bart. and some of his neighbours, have benevolently stepped forward to his relief.

The Trusty, Harford, from Bristol to Sierra Leona, with passengers for the new colony, is put into Cork, leaky, and with other considerable damage. In the night of the 23d of January, in the Atlantic, the captain and five seamen were washed overboard by a mountainous sea, which stove in the cabin; but providentially the next wave threw the ship into such a direction, that all of them seized hold of the mizen-

shrouds, and came safe into the vessel again. The carpenter was carried by a sea over the railing of the quarter-deck, and unfortunately drowned. The captain, finding it impossible to weather the storm, gave orders to bear for Ireland, and on the 27th, espying land, hoisted a signal of distress; in about four hours a small pilot vessel bore down to them, but the sea ran so very high, that it was impossible to come along-side the *Trusty*; and after many fruitless attempts, a rope was thrown out, which the pilot boldly lashed round his middle, and jumping into the sea, was dragged on board, and next day carried them safe into Cork, where the *Trusty* is refitting.

We understand that a very considerable part of the island of Portland, about a mile and a half in length, has fallen a victim to the sea.

MARRIED.

At Ballinacourty, Ireland, H. C. Gumbleton, Esq. captain in the 13th regiment of dragoons, to the Hon. Miss Sarah Massey, youngest daughter of the late, and sister to the present Lord Massey; also the Hon. George Massey, third son to the late Lord Massey, to Miss Elizabeth Scanlan, daughter to Michael Scanlan, of Ballinaha, in the county of Limerick, Esq.

At Paris, James Crauford, Esq. of Rotterdam, to Miss Mary Campbell, second daughter of the late Archibald Campbell, Esq. Collector of the Customs at Preston-Pans.

Charles Leicester, Esq. brother to Sir John Fleming Leicester, Bart. of Tabley, to Miss Egerton, second daughter of the late Philip Egerton, Esq. of Pilton Park.

Francis Sheldon, Esq. of Wycliffe, in the county of York, to Miss Plowden, of Plowden, in the county of Salop.

Henry Timson, Esq. of Tooting, to Miss Plumb.

Lieut. Col. Mc Clary, to Miss Cooke, of Barbourn-House, near Worcester.

George Frederick Rogers, Esq. to Miss Arundall.

Robert Heron, Esq. to Miss Mann, daughter to Sir Horace Mann.

Sir Frederick Eden, Bart. to Miss Smith.

Lord Viscount Kilmorrey, to Miss Cotton.

James Coggan, Esq. of Wanstead, Essex, to Miss Hebdon.

D' Ancele Budd, Esq. British Consul at Valencia, to Mrs. De Keyser.

William Reader, Esq. of the Temple, to Mrs. Morgan, of Milman-street.

Hon. William Hay, brother to the Earl of Errol, to Miss Jane Bell, daughter of the late Matthew Bell, Esq.

Peter Eisdale, Esq. to Miss Humphreys, of Llwyn, Montgomeryshire.

William Lee, Esq. to Miss Wentworth.

Thomas Maynard, Esq. of the South-Sea House, to Miss Gordon, of St. Bride's.

Rev. Hugh Griffith, of Caerhuan, in Carnarvon, to Miss Emma Williams.

Thomas Carell Worsley, Esq. of Platt, Lancashire, to Miss Norman, of Winstler.

The Rev. Charles Pierce, of Bristol, to Miss Bowlin, of Pembroke.

At Deansfield, Ireland, Captain King, to Miss Jane Fox.

George Gipps, Esq. Member of Parliament for Canterbury, to Miss Laurence.

George Fludyer, Esq. to Lady Mary Vane.

Robert Reid, Esq. of Adampton, to Miss Macready.

William Walter Vane, Esq. of the Coldstream regiment, to Miss Vane.

Sir Henry Harper, Bart. to Miss Hamilton.

The Rev. James Round, of Berch, near Colchester, to Miss Frances Green, of Stratford.

Thomas Carter, Esq. to Mrs. Stead.

William Death, Esq. of Bishop-Stortford, to Miss Jones.

James Chapman, Esq. of Cray-hill, to Miss Greenwood, of New Norfolk-street.

Richard Walpole, Esq. to Miss Elizabeth Hammet, daughter of Sir Benj. Hammet.

The Reverend Charles Phillips, to Miss Blackman, of Hertfordshire.

Stephen Martin Leake, Esq. to Miss Goodwin, of Great Ormond-street.

John Page, Esq. of Furnival's-Inn, to Miss Ann Downing, of Homerton.

Edward Pemberton, Esq. Captain in the first regiment of foot, to Miss Smythe, of Conover, in Shropshire.

DIED.

The Right Rev. George Horne, D. D. Lord Bishop of Norwich, some time President of Magdalen College, Oxford, and formerly Dean of Canterbury. A stroke of apoplexy, which a few weeks ago attacked a frame debilitated by long-continued illness, removed the fond hopes that his friends had entertained of his recovery. With abilities of the first rate for controversy, his pacific and gentle spirit prevented his launching even into the tempestuous sea of polemic contest. To live and die loving, and beloved by all, was his wish. Yet there were occasions when he thought it his duty to throw off reserve, and when these occurred, he put to flight with infinite address the best-managed and most numerous hosts of infidelity and scepticism. He thought, with the amiable and able Bishop of Worcester, that the seductive principles of Hume rendered the most effective counteraction necessary. Both advanced to the attack with equal zeal, but with different weapons.

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poet. Hurd was grave and severe, Horne ironical and gay: there is something peculiar in his manner, of which we shall lay before our readers a short Specimen:—When Dr. Adam Smith wrote an eulogium on Hume, Dr. Horne reprobated the fulsome panegyric with the most exquisite humour. He laments that a man of sense should, in compliment to a few agreeable qualities, overlook a design to subvert every idea of truth and comfort—Salvation and Immortality—the providence, nay the existence, of God. He says, in his letter to Smith—“David (Hume), I doubt not, was, as you affirm, a social, agreeable person, of a convivial turn, told a good story, and played well at his favourite game of whist.” I know not that John the Painter did the same; but there is no absurdity in the supposition. If he did not, he might have done it. I would only infer thus much, that I could not, on that account, bring myself absolutely to approve his odd fancy of firing all the dock-yards in the kingdom.”

Thus ludicrously keen, often seriously argumentative, and sometimes rising with his subject into awful dissuaves, he repels the contagion of infidelity, and refutes that vain philosophy, the utmost scope and power of which is to give mankind “a doubtful solution of doubtful doubts.”

His Lordship’s other writings are, A Commentary upon the Psalms—Sermons, truly excellent—and some admirable Charges to the Clergy of his Diocese.

His Lordship married Felicia, the daughter of Philip Burton, Esq. by whom he had three daughters, who, with their mother, survive him. He was buried at Eltham.

Joseph Ewart, Esq. late His Britannick Majesty’s Plenipotentiary at the Court of Berlin. Mr. Ewart was a native of Dumfries, and the eldest son of the venerable and much respected Clergyman of Traquair, in that neighbourhood. His death was in consequence of an attack of the gut upon the brain; but his constitution had been previously undermined by the most vigorous and harassing exertions, in situations, and on occasions the most critical, in which any Foreign Minister was ever placed.

At Edinburgh, Thomas Trotter, Esq. of Morton-hall.

Mrs. Alfop, of Queen street, Golden-square.

A lady of the name of Griggs, at an advanced age in Southampton Row. Her fortune was 30,000*l.* at the time of her decease. Her executors found in her house 86 living and 28 dead cats. Her mode of interring her favourites was, as they died, to place them in different boxes, which were heaped one on another in closets, as are the dead, as described by Pennant in the Church of St. Giles. She had a black fe-

male servant—to her she has left 150*l.* per ann. to keep the favourites whom she left alive.

At Edinburgh, John Erskine, Esq. advocate at Glenhervie.

Henry Oval Nicholson, Esq. in High-street, Islington.

Mrs. Mary Paine, in the 77th year of her age.

At Bicker, in the county of Lincoln, in the 96th year of his age, Benjamin Bamford. He had been parish clerk of that place 70 years, and sexton nearly as long, during which period he had buried five generations.

At Plymouth, Mr. Pearce, aged 98 years, being the oldest man in the corporation.

At Elgin, John Duff, Esq. Provost of that Burgh.

At Grenada, Duncan Norles, Esq.

At Edinburgh, Robert Geddes, Esq. of Torhanch.

At Ardry, James Moncrief, Esq. of Sauchap.

At Vauxhall, Mr. Charles Allen, aged 93 years, Author of the Female Preceptor, Polite Lady, &c.

At York, in the 61st year of his age, Thomas Kilby, Esq. Alderman of that place.

At Portsmouth, Mrs. Brady, widow of the late Mr. Brady, and mother to Lady Curtis.

In the 21st year of his age, Hugh Gordon, Esq. of Carrol.

At his seat at Cotterell, near Cowbridge, Glamorganhire, the Rev. Samuel Gwynnet, M. A.

At Little Hennon, in the county of Hereford, W. Pateshall, Esq.

At Derby, aged 92, Mrs. Curgon, relict of the Rev. John Curgon, of Meddleston, in that county.

At Walthamstow, William Cooke, Esq. one of the directors of the Bank of England.

At Hampton Lodge, near Guildford, Surrey, Thomas Parker, Esq.

At Biddeford, Devonshire, Colonel Edward Windus.

At Bedford, Mrs. Smith, wife of the Rev. Thomas Smith, dissenting Minister in that place.

Samuel Woodham, Esq. of Enfield, aged 80.

Mrs. Hounson, of Amen-corner.

In Dublin, John Bennet, Esq. Justice of the Court of King’s-Bench, in Ireland.

In Jamaica, the Rev. Sir Inglis Turing, Bart. of Foveran, Rector of St. Thomas in the Vale, in that island.

At Canterbury, Peter Berry, Esq. aged 67.

John Peckham, Esq. of Patricxbourne Court, Kent, aged 67.

In the 77th year of his age, at Manchester, Kempe Brydges, Esq.

At

At Northampton, in the 80th year of his age, Mr. Percival, sen.

At Logie, Miss Margaret Robertson, daughter of the late Capt. George Robertson, of the royal navy.

At Edinburgh, Mrs. Jane Hay, wife of James Walker, Writer to the Signet.

At Charlton, near Wantage, Berks, William Price, Esq. one of the acting Magistrates of that county.

At Granby-House, in an advanced age, John Hale, Esq. of Chudleigh, a Rear Admiral in the navy.

At Weymouth, Gabriel Stuart, Esq. Paymaster of the marines.

Near Tuam, in Ireland, Thomas Wims, in the 107th year of his age. He fought in 1701 at the siege of London-Derry.

At the age of 84, at Manchester, Richard Livedey, Esq.

At Edinburgh, Mrs. Margaret Hamilton, wife of Capt. John Lockhart Naismith, of the royal navy.

At Edinburgh, Dr. James Deans.

On the Steine, at Brighton, Charles Borlase, Esq.

Aged 83 years, at Bath, of a paralytic affection, the Rev. William Pillridge Arnold, one of the Senior Fellows of Emanuel College, Cambridge.

In the 90th year of her age, Mrs. Houghton.

At Waterstone, Gustavus Hancock Temple, Esq.

At Wexford, Mrs. Sandoz, wife of the Rev. Mr. Sandoz.

At the South-Sea House, James Eyton, Esq. principal Cashier.

Suddenly, of the angina pectoris, at the Spa near Derby, Allen Simmons Smith, Esq. Samuel Campbell, Esq. at the Dowager Lady De Clifford's.

Suddenly, at Kensington, after teaching the young gentlemen at the Prince of Wales's Academy, Mr. Creswick, teacher of elocution, and many years a respectable performer at the York and other theatres.

At her son's house, in Soho-square, Mrs. Petrie, aged 82.

At Stanford-Hall, Leicestershire, in the 26th year of his age, Sir Thomas Cave, Bart. one of the Representatives in Parliament for that county.

Mrs. Reeve, relict of Thomas Reeve, M. D.

At Magdalen College, the Rev. Mr. Lawton, one of the Fellows of that Society.

At Portsmouth, Lieutenant Henry Sott, late of the 54th regiment of foot.

At Edinburgh, Lady Jane Gordon, sister to the late Duke of Gordon.

George, Earl of Northesk, an Admiral in the navy. His Lordship is succeeded in his title by his eldest son, Lord Rosehill.

Miss Lauder, of Edinburgh.

John Thomas Gilman, Esq. formerly of the Temple.

In France, after a long illness, Richard Royfield, Esq.

At Edinburgh, Lady Dunbar, relict of the late Sir James Dunbar.

Mrs. Oliver, wife of Samuel Oliver, Esq. of Newark upon Trent.

In the King's-Bench, after a lingering illness, and a confinement of nine years, Major John Forbes.

Robert Preston, Esq. Collector of the Customs at Durham.

Frederic George Biron, Esq. nephew of Lord Biron.

At Vezagapatam, in India, Mrs. Davidson, wife of John Davidson, Esq. chief of that settlement.

Lieutenant-Colonel Bruce, of the 5th regiment.

Lieut. Hudson, of the navy.

Joseph Pickles, Esq. one of his Majesty's Justices for the Tower Hamlet.

Sir John Eardly Wilmot, Knt. sometime since Chief Justice of the Court of Common Pleas.

Sir Alexander Hay, Bart. a Colonel in the Russian Service.

At Exeter, aged 91, the Rev. Mearns Towgood.

Major-General Sir Henry Calder, Bart. Lieutenant-General of Gibraltar, and Colonel of the 30th regiment of foot.

At Biddington, Surrey, Mrs. Garland, relict of James Garland, Esq.

At Rhines, Rofsshire, aged 77, Charles Robertson, of Kindaw.

Mrs. Pye, widow of the late Rev. R. Pye, L. L. D.

Aged 73, Michael Blount, Esq. of Mapledurham, Oxfordshire.

Harry Harmood, Esq. Messenger to the Lord Chancellor.

Thomas Tweed, Esq. of Stoke, in Suffolk.

Aged 84, John Elliot, Esq. late Secretary to the Salt Office.

At Edinburgh, Thomas Stuart, Esq. Treasurer to the Bank of Scotland.

Mrs. Bagshaw, relict of Richard Bagshaw, Esq. of the Oaks, Derbyshire.

Aged 75, at Illington, Mrs. Wale.

Thomas Kilby, Esq. Alderman of the City of York.

John Lucas, Esq. Captain in the Militia Service of the East India Company.

Lady Gordon, widow of the late Sir J. J. Gordon.

Mrs. Read, wife of John Read, Esq. of Chelsea.

In Lanerkshire, Archibald Nesbet, aged 103.

Aged 82, Joseph Brooke, of West Malting.

Mrs. Boynton, of Lambeth.

Aged 91, Mr. Thomas Porter, the oldest master in the navy.

William Limbery, Boatswain of his Majesty's Dock Yard, Deptford.

Thomas

Thomas Townsend, sen. Esq. of God-manchester.

Mrs. Madden, of Charlotte-street, Bedford-Square.

Aged 70, William Robertson, Esq. who failed round the world with Lord Anson.

At Egham, Hugh Stephenson, Esq. aged 72.

At Dumfries, John Irwing, Esq. of Cril-lion.

Rev. Lilly Butler, late of Witham, Essex.

Rev. Richard Hotchkis, of Stockwell.

At Wantstead, Mrs. Lamotte, aged 81.

Mrs. Croft, wife of the Rev. Herbert Croft.

Aged 75, Milward Rowe, Esq. many years a chief clerk of the Treasury.

Capt. Percy Brett, of the Royal Navy.

At Bramdean, in Hampshire, aged 85, Rev. D. Durnford.

At Croyland, Lincolnshire, aged 65, William Hill, sexton of that Parish, who although blind, could dig graves with as much accuracy as many who could see.

Aged 72, Rev. Thomas Addison, curate of Thornevaine, near Kewick.

At Queenby-hill, Leicestershire, Shuck-burgh Alibby, Esq. aged 66.

Alexander Edgar, Esq. an Alderman of Bristol.

Mrs. Crofsby, relict of George Crofsby, Esq.

Simon Girding, Esq. of Sadbroke, Suffolk.

BANKRUPTS.

Hugh White, of Hosier-lane, West-smith-field, distiller. Robert Bradberry, late of

Tottenham-court-road, musical instrument-maker. John Flowers, of Norton-Falgate,

Middlesex, sloop-seller. Daniel Bumpsted, of Bishopgate-street without, grocer.

William Dell, of Lambeth-road, Surry, painter and glazier. James Carey, of Little

Carter-lane, Doctors-Commons, carpenter. William Park, of Halfway House, Scaleby,

Cumberland, dealer in horses. Edmund Lord, of Manchester, cotton-spinner. John

Parry, of Newport, in the Isle of Wight, mealman and fellmonger. Robert Wil-

liams, of Gwyddelwen, Merioneth, beast-jobber. Charles Smith, late of Cheap-side,

hosier. Robert Grant, of Upper Thames-street, printer and stationer. Richard Pal-

mer, of Theydon Boys, Essex, brick-maker. Henry Cohen, of Oxford, silver-

smith. John Underwood, of Havant, Hants, butcher. William Potter, of New-

port, Isle of Wight, baker. Thomas Plews, of Charing Cross, shoemaker.

Charles Johnson, of Manchester, sustian-manufacturer. Jacob Egras, of Prefcott-

street, Goodman's Fields, merchant. Benjamin Hobley, late of Goswell-street,

back-maker. Henry Bonner, of Red Lion-street, Southwark, corn-chandler. James

Rofs, of Gracechurch-street, merchant.

James Tunnickliffe, of Launceston, in Cornwall, linen-draper. Thomas Bradley,

late of Almondbury in the county of York, merchant. John Watts, of High-street,

Marybone, mariner. William Holden, of Manchester, callico-printer. Robert

Edington, of the Town and County of Newcastle upon Tyne, woodmonger.

Thomas Jones, late of Bow Church-yard, but now of Basing-lane, warehoufeman.

Thomas Brown, of the town of Kingston upon Hull, grocer. John Thomas, of the

Parish of St. Paul, in the City of Bath, in the county of Somerset, cutler. Michael

Kavana, of the Old Change, London, calender. Thomas Greaves, of the Parish of

Tanworth, in the County of Warwick, innholder. Wolf Benjamin, of Banbury, Ox-

fordshire, silversmith. Richard Papps and John Black, of Basinghall-street, Blackwell-

hall factors. Samuel Davis, of White-horse-yard, Drury-lane, man's mercer.

Robert Jackson, of Easingwold, Yorkshire, grocer. Isaac Natali, of the Minorities, lin-

nen-draper. Peter Naylor, of Dean-street, Southwark, woollstapler. William Bond,

of Manchester, woollen-draper. Isaac Lancaster Bird, of Newcastle upon Tyne,

shopkeeper. John Craddock, of Rocke, Worcestershire, dealer and chapman. John

Harrock, of Thurcroft, Yorkshire, dealer and chapman. Daniel Perry, of Newport,

Isle of Wight, soap-boiler. Peter Ambrosius Marsley and Theodore De Beaune, of

Union-court, Broad-street, London, merchants and Co-partners. Thomas Belcher,

of Charles-street, Long Acre, in the county of Middlesex, coach-spring-maker. John

Piper, late of Thaltcham, in the county of Suffex, blanket manufacturer. William

Mackrell the younger, late of Selldown, in the parish of Great Capford, in the county

of Dorset, victualler. James Holroide, of Bermondsey-street, Southwark, woollstapler.

Simond Field, of Bermondsey-street, Southwark, woollstapler. Richard Oakes, late

of Cleveland-court, St. James's, hardwareman. Thomas Wheatley and William

Thompson, of New Bond-street, poplin-manufacturers. John Scafe, of Pately, in

the county of York, drover. Dugald Munn, of Ratcliffe, in the county of Lancaster,

and Samuel Barrett, of the same place, manufacturers. William Carbis, of Redruth,

in the county of Cornwall, dealer and chapman. Richard Jackson, of Oxford-street,

in the county of Middlesex, haberdasher. Richard Turner, of the city of Bristol, corn-

factor. James Mullowney and John Thomey, of the city of Bristol, merchant and

copartners. Thomas Lepard, late of the Parish of St. George in the East, in the

county of Middlesex, bricklayer. George Gardiner, of Ludgate-hill, in the city of

London, warehoufeman.

PRICE OF STOCKS IN JANUARY AND FEBRUARY, 1792.

Days	Bank Stock.	3 per Ct. Reduced.	3 per Ct. Confol.	3 per Ct. Navy.	5 per Ct. Confol.	Long Ann.	Short Ann.	India Ann.	India Bonds.	S. Sea Stock.	Old Ann.	New Ann.	3pr Ct. 1751	New Navy.	Exch. Bills.	Toninel	Lottory Tickets.
21		91 1/2	103 1/2	116 1/2	13	26 9-16	186 1/2	86	98	Shut	9 1/2						17 5 1/2
22	206 1/2	91 1/2	103 1/2	116 1/2	13	26 9-16	185 1/2		98								17 5 1/2
23	206 1/2	92 1/2	103 1/2	116 1/2	13	26 9-16			99						19 pr.		17 9 1/2
24	207 1/2	92 1/2	103 1/2	116 1/2	13	26 9-16											17 9 1/2
25	210 1/2	94	104	119 1/2	13 1/2	27 11-16	192 1/2	88	95		9 1/2			1/2 dif.			17 13 1/2
26	211 1/2	94 1/2	103 1/2	120	13	27 11-16	194 1/2		97		9 1/2				19		17 15 1/2
27	210 1/2	94 1/2	103 1/2	120	13	27 11-16	193 1/2		96		9 1/2						17 15 1/2
28	210 1/2	94 1/2	103 1/2	120	13	27 11-16	195 1/2	89 1/2	97		9 1/2						17 18 1/2
29	212 1/2	94 1/2	106	119 1/2	13 1/2	27 11-16	195 1/2		97		9 1/2						17 18 1/2
30	211 1/2	95 1/2	105 1/2	120	13 1/2	27 11-16	195 1/2		98						16 17		17 18 1/2
31	212 1/2	94 1/2	104 1/2	119 1/2	13 1/2	27 11-16	197 1/2		96				93 1/2				17 18 1/2
32	214 1/2	95 1/2	104 1/2	119 1/2	13 1/2	27 11-16	199 1/2		95								17 16 1/2
33	214 1/2	95 1/2	104 1/2	119 1/2	13 1/2	27 11-16	199 1/2		95					par.			17 16 1/2
34	219	96 1/2	104 1/2	119 1/2	13 1/2	27 11-16	208 1/2		98		96						17 10 1/2

METEOROLOGICAL DIARY

IN LONDON, for FEB. 1792.

By Mr. W. JONES, Optician, HOLBORN.

Height of the Barometer and Thermometer with Fahrenheit's Scale.

Days	Barometer Inches, and 100th Parts.		Thermome- ter Fahrenheit's		Weather in February 1792.
	8 o'Clock Morning.	11 o'Clock Night.	8 o'Clock Morning.	11 o'Clock.	
25	28 97	29 02	48	51	Fair
26	28 76	29 07	48	50	Rain
27	29 23	29 34	47	50	Fair
28	29 23	29 27	47	50	Rain
29	29 22	29 31	46	50	Ditto
30	29 28	29 22	46	51	Ditto
31	29 27	29 26	47	51	Ditto
1	29 39	29 63	48	52	Ditto
2	29 63	29 69	49	52	Ditto
3	29 74	29 08	37	44	Fair
4	29 96	29 93	36	41	Ditto
5	29 84	29 74	34	39	Ditto
6	29 69	29 54	45	49	Rain
7	29 47	29 28	45	49	Ditto
8	29 80	29 75	45	50	Ditto
9	29 97	30 08	39	45	Cloudy
10	30 05	29 99	44	50	Ditto
11	29 83	29 80	46	51	Ditto
12	29 81	29 90	46	52	Fair
13	29 91	29 94	39	49	Ditto
14	29 92	29 87	39	43	Ditto
15	29 73	29 80	39	43	Cloudy
16	29 84	30 03	35	39	Ditto
17	29 90	29 81	28	32	Snow
18	29 64	29 51	24	28	Ditto
19	29 32	29 11	30	30	Ditto
20	29 26	29 41	21	25	Fair
21	29 46	29 38	20	30	Ditto
22	29 32	29 51	30	34	Ditto
23	29 57	29 64	25	30	Cloudy
24	29 57	29 57	36	43	Ditto

PRICES OF CORN,

For FEBRUARY, 1792.

From 4 to 11.—From 12 to 19.

	s.	d.		s.	d.
Wheat	41	6		41	0
Rye -	29	10		26	0
Barley	26	4		26	6
Oats -	16	10		18	0
Beans	30	2		31	0



MADAME DU CHATELET.

Published as the Act directs, April 1793, by C. Forster N° 51. Paroisse.

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